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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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In the wilds of Ethiopia, a Mesengo chief puts down his gun
and listens to the story of God's love

BIG TALK

By HARVEY HOEKSTRA

"Peeni cin Obiing. This is a big talk," mused the stocky and obviously intelligent Mesengo chief. His name is Bardabadan, the chief from Batagur, a village some three hours' walking distance on the other side of the Godare River. He and I had been sitting for more than an hour in the early evening darkness. We were sitting on the step of the "Godare Hilton," the name given to the stick-and-grass guest house where our guests sleep when we have an overflow of visitors.

"This is a big talk," he repeated almost under his breath as he listened intently to a taped message in the Mesengo language on one of our small play-back machines. "This is a bigger talk than the other radioni spoke when I heard it across the river," he continued. He was learning more deeply the wonderful things about Jesus.

Our first contact with Bardabadan had come on one of those unforgettable days. We met under the most un auspicious circumstances more than two years ago. On that particular morning we looked up from the breakfast table and saw many Mesengos crossing our back yard. Most of them were carrying two spears rather than the usual one. Two spears spell fighting and bloodshed.

About mid-morning, I went to Chief Balti's village, which is less than a fourth of a mile from the mission compound. I found a large gathering of sullen tribesmen plan-

ning their revenge for a fight that had started the previous day over a wife dispute. The fight had been broken up by Bakle, the chief's oldest son, who was something of a hothead himself. He had waded into the group beating anyone unfortunate enough to be caught by the lash of a hippo tail he was flailing about. During those wild moments someone had also struck Balti, the chief — which is quite unthinkable. The tension was compounded the following morning when Balti awakened suffering from a severe attack of malaria. His body shook convulsively as he tried to tell me the source of the trouble.

As I spoke to them, I reminded myself that I came with no authority, but that as a man of God, I wanted to tell them what God's Word said about fighting and killing. And I told them of God's great love and Jesus Christ, and how we are to love one another.

Before I left that morning, they all assured me that they would not leave the village to go out to kill. If they were not attacked, they would remain in their homes. But sometime that afternoon a messenger came to the door. He had come from Balti who feared the people were getting out of hand. The new factor was the arrival of the chief from Batagur with twenty of his young men. Seeing Balti's weakened condition because of his malaria, they jumped to the conclusion that it was because he had been jostled the day before and

they were sure he would die. They must take their revenge without waiting to see what the outcome might be.

While we were discussing the matter with the messengers, drums began to beat and the trumpet screamed its call for others to gather in the chief's village. We were frightened, to say the least! Since it was late in the afternoon, many would have been drinking and I didn't consider it safe to go to try once again to bring peace.

About this same time, our little boy Paul came running into the house. The mother of one of his playmates had come quickly, snatched the children, and run off into the forest to hide. On such occasions it's a life for a life, and no one is safe, however young or innocent. Women and children were gripped with fear.

We stood in the doorway watching the messenger disappear down the trail. The shouting and confusion from the village could be heard plainly. It seemed that anything could happen. Straining to interpret the shouting, we saw a large group of Mesengos coming down the path toward the house. Paul dashed into the bedroom and crawled under the bed to hide. Mrs. Hoekstra followed him into the bedroom and sat on the bed, quietly trying to reassure him. By then the men were at our back door, headed by the chief from Batagur. This was my first meeting with Bardabadan.

They appeared to be friendly enough and we invited them into our living veranda. They all had guns and spears. For nearly an hour we reasoned with them and tried to persuade them not to kill. We urged them at least to wait until the next day. We were confident that by then emotions, now inflamed, would have had time to cool. It was not at all certain that Balti would die, we argued. Why should they take revenge without waiting? With God's help, sense prevailed. Somewhat reluctantly, they agreed to wait. And when their spirits had quieted, I had a wonderful opportunity to tell them about Jesus Christ. Bardabadan was hearing the Gospel for the first time. God, through strange experiences such as this, often opens a door of opportunity for us to bear witness to Him.

Two days later was Sunday. Peace had returned to our community, and everyone was grateful and relieved. We met for worship on top of the hill near the center of this beautiful clearing in the forest. The sheer beauty of the day made it difficult to realize that two days earlier we were all gripped with fear and faced violence and death.

There were seventy-four present. Sitting in the center of the group was my new friend, Bardabadan, the chief from Batagur. With his gun stretched across his crossed legs, he listened intently as I preached from the First Epistle of John, chapter four. They heard of God's great love and learned that we cannot love God and hate our brother at the same time. God seemed especially near that Sunday, and the message appeared to fall on listening ears.

Some days later I crossed the river and walked through the deep forest to Bardabadan's village. We sat together in his barn and talked about Jesus. He asked penetrating

(Continued on page 2)

AMATEUR MOON-WATCHING

by Gerton van Wageningen

Oudenbosch is the name of an inconspicuous town in Holland's South — traditionally, its chief claim to fame has been the local Basilica, which is a small-scale replica of St. Peter's in Rome.

In recent years, however, Oudenbosch has actually achieved worldwide fame in the circles of those who take an active interest in the stars above.

You see, Oudenbosch houses Holland's first-ever and best-equipped amateur astronomical observatory. Founded in 1961, it is the only organization of its kind in the Netherlands to have received official recognition and even financial support from the Government.

The Oudenbosch Observatory, named after the famous Dutch scientist Simon Stevin who published a work on planetary motion in the early 17th century, has a modest, but good-quality telescope. It is a Maksutov-type, with 12-inch diameter mirror, just big enough to meet NASA's requirements when the American Space Agency called on all amateur astronomers in the world to help monitor its first round-the-moon Apollo flight at Christmas 1968.

Now — why this appeal to AMATEUR rather than professional astronomers?

Well, first of all, there are simply not enough professional stargazers around to do all the work.

Secondly, those professionals who are active in the field are often so wrapped up in their own longterm observation programmes that they can't afford to "drop everything" in favour of something as short-lived as a moon flight.

Thirdly, only a limited number of the world's observatories conduct lunar observations. The big professional observatories in Holland, for example, specialize in solar research and the study of the Milky Way and other solar systems. They do this with the aid of, among other equipment, the two giant radio-telescopes built near Dwingelo and Westerbork, in the North of this country. Little or no lunar research is carried out by professional Dutch astronomers.

There's another very good reason why the pros like to ask the amateurs for their cooperation: because their work is often so excellent that it is virtually equivalent in quality to a professional job. To observe with real accuracy, one need not to have studied astronomy at college or university level — a sound knowledge of the principles and techniques is enough and this any enthusiast can acquire in his spare time.

So what was the problem in connection with the Apollo flights for which the cooperation of the Oudenbosch amateurs was requested? Occasional flashes of light on the moon have been observed for many centuries. Some of them were apparently visible even to the unaided eye — for an American woman astronomer who decided to check all available old archives on the "moon flashes" found that some went back to the 16th century. The oldest mention of a moon flash was dated, November 26, 1540, quite a long time before the telescope was invented.

One of the most active lunar regions — as far as these flashes are concerned — is believed to be the crater Aristarchus, which is located on the moon's Eastern Hemisphere, but I'm convinced that this is misphered where the sun shines only briefly. The sunlight period is, in fact, from shortly before Full Moon until a few days before New Moon.

When the plans called for round-the-moon trips by Astronauts late in 1968 and in the spring of 1969, United States moon researchers organized an international moon-watching vigil. They requested all reasonable equipped amateur observatories to keep a round-the-clock watch on the Aristarchus Crater and similar features on the lunar surface for the duration of each of the two Apollo missions.

If they say anything resembling a volcanic explosion on the moon, they were to report it to NASA, which in turn would flash the information to the astronauts near the moon, who could then investigate from their vantage point close to its surface. The understanding was that if the astronauts on their part saw anything remarkable on the moon, they would flash a warning back to earth, enabling NASA to alert the worldwide network of moonwatchers. That much-abused adjective "worldwide" really applied in this case. For no round-the-clock moon vigil is possible from just one position on earth. When the moon was down in Europe, observers in America took over — when the moon in America sank below the horizon, astronomers in South East Asia continued the vigil . . . all this within 24 hours.

The Simon Stevin Amateur Observatory at Oudenbosch, Holland, was and is one link in this worldwide chain of moon-watching teams. The Oudenbosch amateurs will, incidentally, leave that town before long, to exchange their quarters, kindly made available for them by the board of a Roman Catholic institution, for accommodation of their own in the nearby village of Hoeven. Though grateful for the hospitality they have enjoyed so far, the amateur astronomers will be glad to move into their own permanent quarters by the Spring of 1970.

So far, the Oudenbosch Observatory has not seen any of those interesting "moon flashes" during Apollo missions. Some other observatories did sight a few while the Apollo-12 mission was in progress. They were located in Spain, Chile and England. That the Oudenbosch people saw nothing need not indicate that they weren't doing a proper job — for in fact the Astronauts themselves didn't see any flashes either, in spite of their moon.

(Radio Nederland)

As others see it

Scientist Urges Return To God

Dr. George Wald is a Professor of Biology at Harvard University and a Nobel prize winner. Speaking at a symposium on Science and the Social Imperatives in Pueblo, Colorado, not long ago, he won vigorous applause from his fellow scholars when he said, "The only way the world is going to stop short of the brink of nuclear holocaust is a return to God and the principles of the Bible — and this is what the young people, even the militants, are trying to tell us."

"Nuclear holocaust can only be averted by faith, hope, and love," he said, "and the precious principles of the Bible. I know this is the sheerest non-academic sentimentality located on the moon's Eastern Hemisphere, but I'm convinced that this is misphered where the sun shines only briefly. The sunlight period is, in fact, from shortly before Full Moon until a few days before New Moon."

The Banner



FROM SNOWMOBILE TO STRETCHER is becoming a common occurrence. After two snowmobiles collided head-on in Highland Creek Park, Ont., the two drivers, on stretchers, were taken to

Scarborough Centenary Hospital. Police had to use snowmobiles to reach the accident scene. Snowmobile accidents have killed 34 persons in Canada this winter.

BIG TALK

(Continued from page 1)

questions about why they had never heard of Jesus before. I was ashamed and could not bring myself to tell him we'd been too busy with other things. As we visited together, I discovered that here was one of the most intelligent and ambitious Mesengos that I had met. Even his newly planted fields of corn seemed to reflect his desire for things that were worthwhile.

When I left his village, he spoke earnestly, saying, "Odola, you are going to your country soon. Don't stay away for a long long time. If you do, we'll forget these good words you have told us. Come back when the corn is ripe." And just as I was about to disappear into the forest to head for home, he called, "If you'll come back, I'll have my men cut the trail so that you can come riding on your horse."

Now as we sat together on the steps of the "Godare Hilton," evening had become night and it was

already too dark to see each other's faces. But the language from the heart sometimes expresses itself best without the aid of a lamp. And Bardabadan was baring his heart to me. The sweet word of the Gospel made sense to him, and it was apparent that he deeply desired to know it better. It would only be a matter of God's own choosing when he would know Jesus.

"This is big talk," he said, unconsciously, thinking aloud. "Before you came, we had never heard this. We Mesengos were told that the Meliner (the ruling clan) had come from a rock and were the offspring of God. We thought that the Meliner were our gods. We never knew from where the world came and how people began. The way of God has been lost to us."

That night before we parted with prayer, he said, "Odola, I want all my people to hear this talk. If you will come and spend a week with us, I will call all my people and they will come to listen to this word about Jesus."

He went on, "Tomorrow I go to Teppi (seventy miles on the trail). I would like to carry with me a 'radioni' (play-back) so that I can remember how to tell this talk to my friends with whom we'll be sleeping along the way."

Early the next day, he picked up a play-back. Three weeks later it was returned. Scores had again heard the "big talk" from the "radioni" that speaks Mesengo and tells about Jesus.

Bardabadan seems not far from the kingdom. But we remember the word of Jesus who said, "Except a man be born again, he cannot see the kingdom of God."

In Barabadan's village, as in others, stands a crude shrine. It seems simple enough — an empy plant, a few stones piled up, the horns of a buffalo or two, and a few beads and bracelets scattered about. The stones are dirty and stained from the offerings of bear that have been poured out and from the blood of the sacrificed chickens which has been sprinkled about. It all seems crude and unkempt. But it is the tribe's link with the spirits of the ancestors. This is the seat of power and blessing and lies at the center of the life of the community. The ritual expert who receives the offerings and can announce blessing or curse is the Meliner chief. Ignorance and superstition link hands together at the shrine. Only Christ can set them free! He is the light of the world!

Indeed, this is a "big talk." It centers in Jesus Christ who came to make all things new. He came to preach good news to the poor and to set the captives free. He came to open the eyes of the blind and to set at liberty those who are oppressed.

For generation upon generation the Mesengos have followed the tradition of their elders. They have known no other world. And superstitiously they have wanted it so. Today Bardabadan seems not far from the kingdom. Pray that he may enter in!

From "The Church Herald".

Church Announcements

CHR. REF. CHURCH

Called
to Ladner, B.C., Rev. R. Stienstra of Caledonia, Mich.
to Edmonton I, Alta., Rev. J. Kalsbeek of Silver Creek, Minn.
Friend of Lethbridge, Alta.

Accepted
to Williamsburg, Ont., Rev. John De Pater of Holland Marsh, Ont.

Declined
for Kingston, Ont., Rev. J. B. Vos of Chatham, Ont.

for Edmonton I, II, III, Alta., as minister of evangelism, Rev. E. Gritter of Belleville, Ont.
for Edmonton III, Alta., Rev. H. R. De Bolster of Calgary (Emmanuel), Alta.

FREE CHR. REF. CHURCH

Declined

for Toronto, Ont., Rev. J. Westerink of Haamstede-Kerkwerpe (Holland).

REFORMED CHURCH

Declined

for Winnipeg, Man., Rev. H. Kalsbeek of Silver Creek, Minn.

REV. JOHN VOSS

Rev. John Voss, formerly pastor of the Hope Community Ref. Church of Detroit, Mich., has accepted a position as Staff Psychologist at the Kitchener-Waterloo Hospital out-patient clinic.

Rev. Voss is a minister within classis Ontario and is now a member of the Reformed Church of Guelph, Ont. His address is 156 Wentworth St., Kitchener, Ont.

DATA CENTRE

- February 18** Concert by the International Harvester Male Choir (conductor Mr. Hewitt) and Choir of the First Chr. Ref. Church (conductor Mrs. Tighe-laar) in the First Chr. Ref. Church, Charlton and Hess Sts., Hamilton, Ont. 8 p.m.
- February 20** March 24, Exhibition, "Art of the Christian Child", Calvin College Fine Arts Center, Grand Rapids, Mich.
- February 21** Musical night in Hamilton District Christian High School. Performance by individuals and groups.
- Feb. 21 - April 5** Exhibition, "Rembrandt after 300 Years" (Rembrandt and his followers), Detroit Institute of Art; under the high Patronage of Princess Beatrix of the Netherlands, and Mrs. Richard Nixon, U.S.A.'s first lady.
- February 26** Rev. R. Wurmbrand speaks in Chr. Ref. Church, Talbot St., London, Ont.
- February 27** A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.
- February 28** Annual meeting C.J.L. Foundation. Guest speaker: Dr. John Olthuis. West Humber Collegiate Institute, Rexdale, Ont.
- February 28** Rev. R. Wurmbrand speaks in Hamilton District Chr. High School, 8 p.m.
- March 2** Rev. R. Wurmbrand speaks in First Reformed Church, Van Sickle and Fawell St., St. Catharines, Ont.
- March 2-5** Evangelical Fellowship of Canada Conference, Toronto, Ont.
- March 3** Rev. R. Wurmbrand speaks in Second Chr. Ref. Church, Albion Rd., Rexdale, Ont.
- March 7** 6.30 p.m. Social Hour. Chr. Action Foundation is sponsoring a celebration banquet for the 25th anniversary of the liberation of the Netherlands. Guest speaker the Rt. Hon. John G. Diefenbaker, Q.C., M.P. in the Holiday Inn, 150 King St. E., Hamilton, Ont. For more information call board members.

☆

The fourth meeting of team "A" of the A.A.C.S. DISCOVERY I - program "Explorations in Contemporary Living," will be held at 8:00 p.m. in the following communities (speaker for all communities Dr. Gordon Spykman on "The Family in Society"):

- February 19** First Christian Reformed Church, 23 Tweedsmuir Ave. E., Chatham, Ont.
- February 20** Calvin Memorial Christian School, 300 Scott St., St. Catharines, Ont.
- February 23** First Christian Reformed Church, 513 Talbot St., London, Ont.
- February 24** Willowdale Christian Reformed Church, 70 Hilda Avenue, Willowdale, Ont.
- Date to be announced later** Bethel Christian Reformed Church, Prescott Rd., Brockville, Ont.

The fourth meeting of team "B" will be held at 8:00 p.m. in the following communities (speaker Mr. John A. Olthuis on "The Family in Society"):

- February 19** Christian Reformed Church, 1807 - 2nd Ave. N., Lethbridge, Alta.
- February 20** First Christian Reformed Church, Corner of 15A St. and 36th Ave., S.W., Calgary, Alta.
- February 23** Bellevue Christian School, Bellevue (Seattle), Washington.
- February 24** Christian Reformed Church, 661 Agnes Street, Victoria, B.C.

CONGRATULATIONS

We give thanks to our Lord, for He is so good. His lovingkindness is forever.

On February 19, 1970 our dear parents

PETER JANSENS
and
JANNA JANSENS-SCHEELE
will commemorate their 50th wedding anniversary.

Grand Rapids (Mich.):
Piet and Saar Dieleman.
Holland (Mich.):
Halbe and Tan Nauta.
Gleethorn (Ned.):
Tjetze and Leni Ameraal.
Grand Rapids (Mich.):
Jack and Betty Pikaar.
Grand Rapids (Mich.):
Jim and Hermina Jansens.
Krabbenidjke (Ned.):
Jan and Jopie Allevijn.
Grand Rapids (Mich.):
Walter and Martha Westerbrink.
Grand Rapids (Mich.):
Will and Corrie Baar.
Fenwick (Ont.):
Fred and Suzan de Jong.
Grandville (Mich.):
John and Barbara Jansens.
Grand Rapids (Mich.):
Piet and Ada Jansens.
Grand Rapids (Mich.):
Mike and Marie Jansens.
Grand Rapids (Mich.):
Bob and Jane Murphy.
Grand Rapids (Mich.):
Stan and Hermina Warfield.
Grandville (Mich.):
Wim and Diane Jansens.
44 Grandchildren and
4 Great-grandchildren.
2425 Mildred S.E.,
Grand Rapids (Mich.).

On February 20, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

BASTIAAN MUDDÉ
and
ALETTA ALIDA MUDDÉ-BROUWER

the occasion of their 35th wedding anniversary.

That the Lord may bless them for each other and for us in the years to come, is the wish of their children and grandchildren.

Barrie, Ont.:
Leo & Riet Dykstra,
Clarence, Brian.

Thornton, Ont.:
Peter & Jannie Muddé,
Corrinna, Dennis, Teresa.

Painiswick, Ont.:
Vic & Jane Triemstra,
Nellie, Anita, Kevin.

Toronto, Ont.:
Cor Muddé.

Three Hills, Alta.:
Joe Muddé.

Montreal, Que.:
Ben & Lettie Smidstra,
Troy, Ingrid, Christina.

Thornton, Ont.:
Sid & Willy Kloosterman,
Kimberly, Steven,
Lori-Ann.

Barrie, Ont.:
Jack,
Anton,
Nico,
Maryke (Oshawa, Ont.),
John,
Henry.

Address: 284 Innisfil Street,
Barrie, Ont.

Op 25 februari 1970 hopen wij met onze geliefde ouders en grootouders

WILLEM BRUININK
en
DIRKJE JOHANNA BRUININK-SCHMIDT
hun 45-jarige huwelijksdag te herdenken.

Moge de Here hen nog lang voor ons sparen en hen ten zegen zijn.
Ps. 25:4, 5.

Hun kinderen en kleinkinderen:

Mt. Brydges, Ont.:
Joop en Elba De Voest,
Katie en Gord,
Yvonne, Dorothy, Joop Jr.
en Audrey.

Oshawa, Ont.:
William en Audrey Rang,
Margaritha, Deborah,
Wendy-Rose, Elba, en
Lloyd.

Mt. Brydges, Ont.:
Henk en Aly Bruinink,
Johanna en Dorothy,
Yolanda, Arlene, William,
Henry.

Mt. Brydges, Ont.:
Tony en Jannie Bruinink,
Diana, Debbie, Lydia,
Heather.

Mt. Brydges, Ont.:
Wim en Jane Bruinink,
Kimberley.

1930 — 1970

On February 7, 1970 our dear parents

HENDRIK TEMPELMAN
and
AALTJE TEMPELMAN-VINKE

R.R. 2, Thunderbay P.S. F., Ont., celebrated their 40th wedding anniversary.

That the Lord may bless them for each other and for us in the years to come, is the wish of their children and grandchildren.

Ps. 134:3.

Hennie and Louis
Van Ramshorst,
R.R. 2, Thunderbay P.S. F.

Dick and Anneke Tempelman,
R.R. 2, Thunderbay P.S. F.

Gerry and Willy Tempelman,
R.R. 2, Thunderbay P.S. F.

Henk and Hendrika Tempelman,
Grattan Road,
R.R. 2, Thunderbay P.S. F.

John and Teeny Tempelman,
R.R. 2, Thunderbay P.S. F.

1930 — 1970

Op 27 februari a.s. hopen wij D.V. met onze ouders

JOHAN GEURKINK
en
HENDRIKA GEURKINK-BOSMAN

de dag te herdenken waarop zij 40 jaar geleden in het huwelijk werden verbonden.

Dat God hen voor elkander en voor ons nog menig jaar mag sparen is de wens van hun dankbare kinderen en kleinkinderen.

Grada & James Kolff,
Arie & Jennie Geurkink,
Henk & Jessie Geurkink,
Johanna & Gerrit Westervelt,
John Geurkink Jr.
20 kleinkinderen.

Brinston, Ont.

Receptie op 7 maart 1970, 2-4 en 7-10 p.m. in de Memorial Hall te Brinston, Ont.

We are happy to announce the 25th wedding anniversary of our parents and grandparents,

HEMMO BUTER
and
GRIETJE BUTER (nee MEEMS)
on February 27th, 1970.

That the Lord may be with them in the years to come is our sincere hope.

Hank and Jane Luimes,
Mark, Brian, & Lisha,
Vernon, Ontario.

Ralph and Anna Buter,
Randy and Angela,
Williamsburg, Ont.

Martha,
Andy,
Hank,
Ann.

P.O. Williamsburg, Ontario.

On February 22, 1970 we hope to celebrate with our parents

JAN VAN NIEJENHUIS
and
ANNIE VAN NIEJENHUIS-SCHEPER

the occasion of their 25th wedding anniversary.

That the Lord may bless them together for many years to come is the wish of their children.

Bert
Cathy
Herman & Dee,
Sioux Center, Iowa.

Geri
Cecil
Monica

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Edmonton 41, Alberta.

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Peak season: departure June 5-July 5
and July 31-August 23, '70 \$431.00

based on groups of 40.

Departure every other Friday, starting March 13, 1970, returning on Monday after 3 week-ends.

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INVOLVEMENT

It seems to be a matter of routine that the minister announces that special catechism classes will be held for those who want to make public confession of faith. "The final training" we could call it.

After that, when a number of young people have made their confession, mention is made in the church bulletin and a new statistic is added to the clerk's records. One more thing is done: the young members are supplied with a set of budget envelopes, since now they are supposed to put their shoulders under the financial burden of the congregation as well. They are now members in full standing.

Are we being to cynical? We wish we were. Even though it is not our intention to blame either the consistories or the young people, it is a fact that after a fairly lengthy period of preparation, the entire procedure is abruptly terminated.

A sad state of affairs, this! Just imagine: here is a group of young people who have given their word to God. To God! They have said that they look for their life's fulfillment not in themselves but in the Creator of the universe. They have testified that they long for the complete fellowship with Him. Can you think of a more momentous decision?

And how did the church rejoice in the event. The service was impressive. But then . . . ? Often the church fails to provide the opportunities that these new members can live out their membership, that they can exhaust their full energy in the work of God.

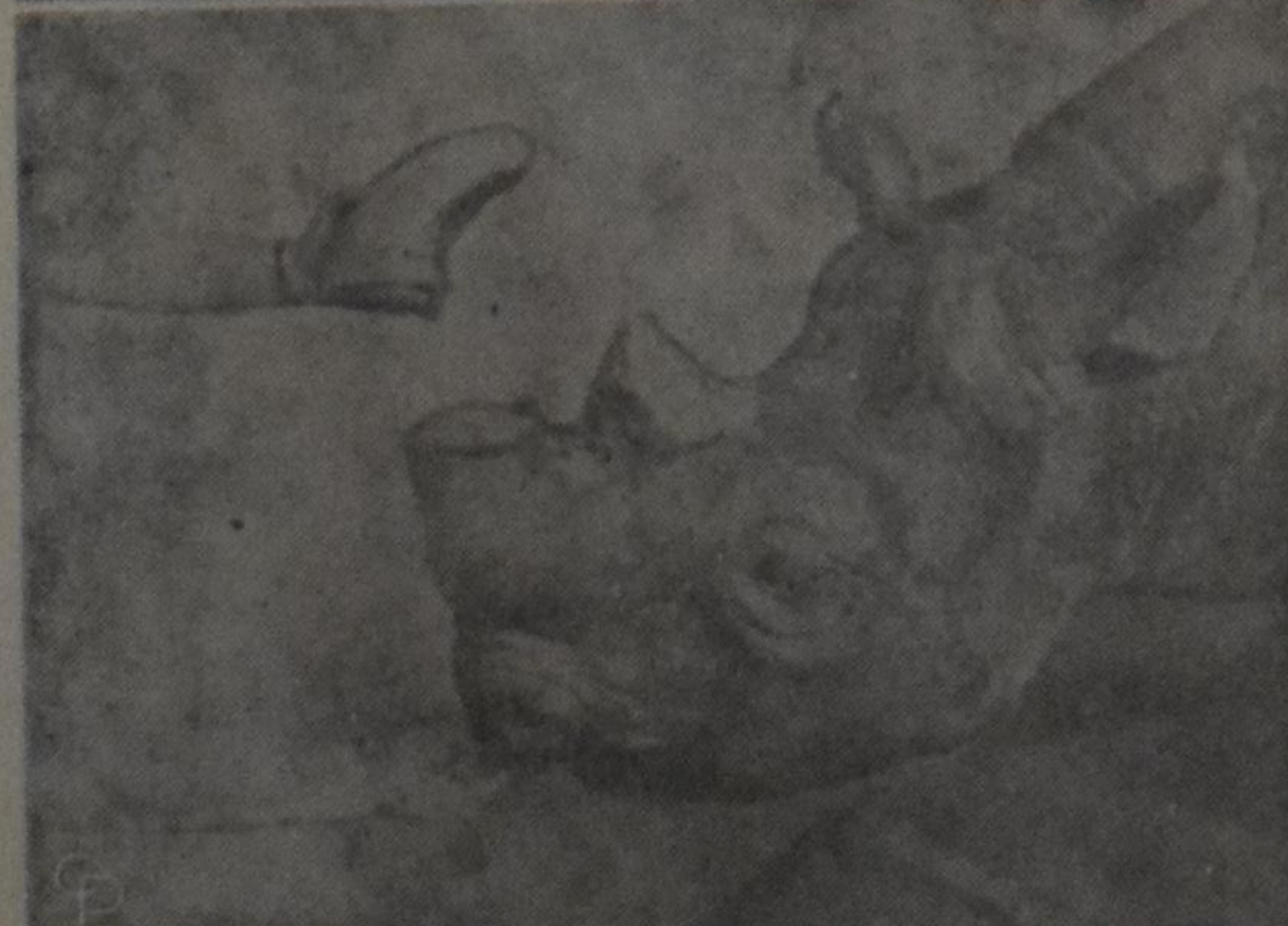
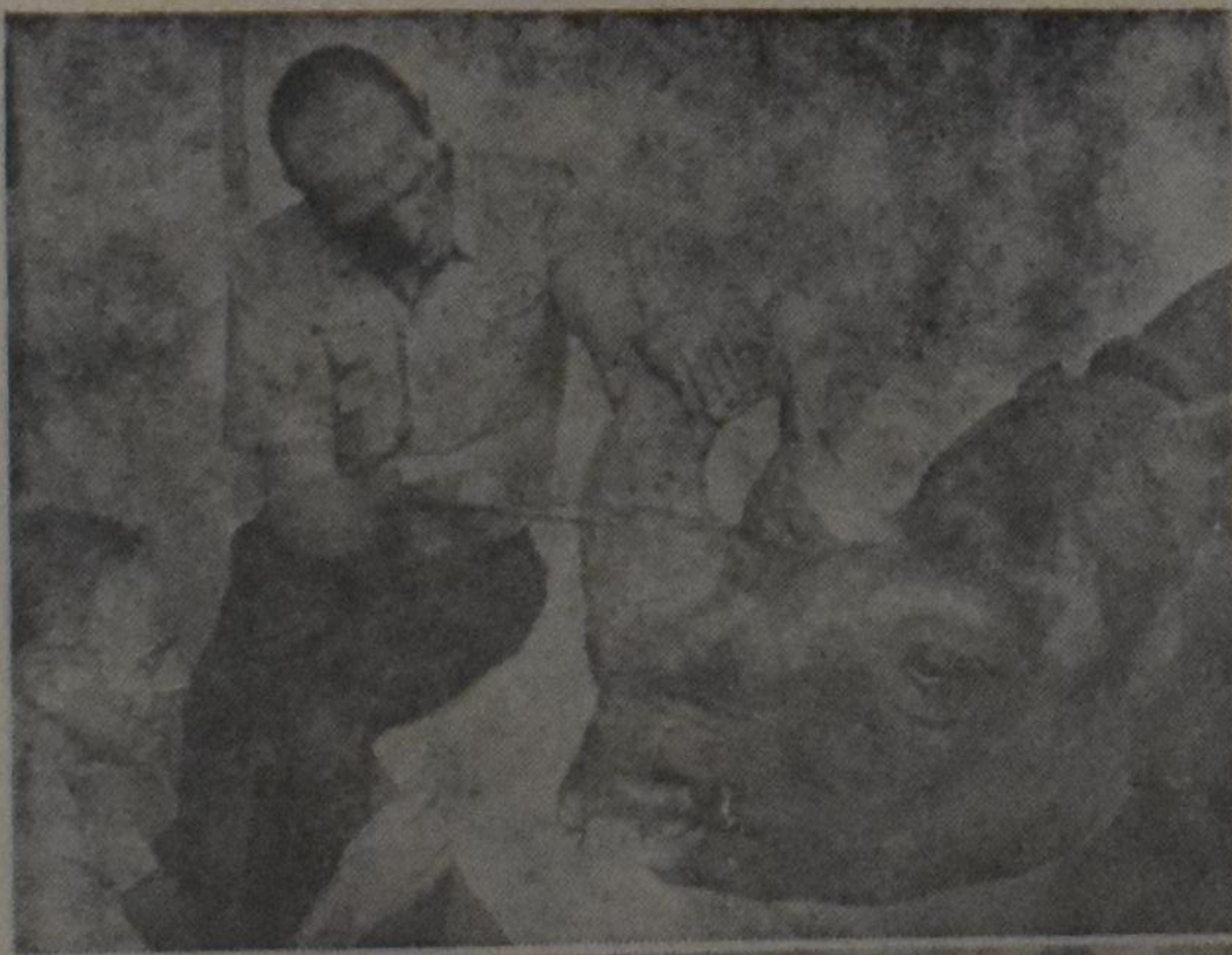
After all, making confession of faith publicly is something more than a promise to attend the church services or to abstain from worldly amusements. In confessing your faith you declare that you have found a goal in your life again. It means that there is something, or rather Some One, to live for. That's what the training was meant for.

We realize that it is easy to say this. We have been told already so many times that the Church has a task in the world. So often we have been called to be witnesses. We have been warned of many things which are dangerous and sinful. But as soon as it comes to a definition of the task of the Church we hear much discussion and debate about it, but it is difficult to obtain a clear picture of that task.

Is this a shortcoming of our generation? We talk about an aim, yet have none. We talk about the beauty of having an ideal and then do without. We discuss the task of the Church, but we do not understand the essence of that task. We talk about how to shoot, and we don't press the trigger. Is it any wonder that our youth is puzzled? There is a story of a wealthy American girl, who could get almost everything she could dream of, but finally turned to communism, because there she found an ideal to pursue. It is said that the young people in Soviet Russia live modestly and more decently, study hard, and are less obsessed with sex than the majority of the youth on the North American continent. It is also said that in the USA there are more girls in the entertainment business than in high school. Is it any wonder that many are uneasy that the "red" youth are miles ahead of the American?

It is high time that we all, young and old, re-orientate ourselves to a full-orbed Christianity. We have to see again that first and foremost in the Christian faith was and is the glory of God Himself. To make confession of faith means to say that one wants to live for God. He or she will be completely at His disposal. Our salvation should not be our first concern; God will take care of that. We are called to reflect the excellence of the Triune God both in our daily walk of life and in our combined efforts. A higher goal in life is unthinkable. Our young people should be taken in; they should get involved in God's plan for the world. To realize this will set you aglow. To participate in this fully will make you "afire for God."

D.F.



DE-HORNED—In the wild, a rhinoceros wears off his horn going about his jungle business. In the Cleveland Zoo nature needs help every so often, with no pain to the animal. Nick James is sawing the horn while Chuck Schuller diverts the rhino's attention with food.

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THE SENSE OF DISPLACEMENT

Some Questions about the Impact of Immigration and related problems of being "Uprooted."

by PETER L. VAN KATWYK *)

In our Reformed Churches in Canada one is constantly confronted with the immigrant situation and the dynamics of the "melting-pot" process of integration. Often we say that problems in our Churches are specifically "immigrant-church" problems. As many people in our circles experience mental difficulties and nervous breakdowns we again often hear that part of it is related to our immigrant background. That many personality problems to some extent are derived from the traumatic experience of having been "uprooted" in immigration and the constant urge of finding and establishing new roots. Professional people dealing with this problem are guessing whether these mental disorders are solely caused by that single immigration experience or that perhaps many of those that immigrated did so because they suffered already of a sense of rootlessness, a rootlessness that caused them to immigrate in search for a more stable place. It seems evident that those who have firm roots to start with are less likely to take that tremendous step of immigration than those who are still searching for such a stable place. In listening to the reasons why people immigrated one can get the impression that most of these reasons are basically negative (fleeing from troubles and rootlessness) rather than positive (feeling strong enough in one's roots as to make a transplant). The ravages of war, economic insecurity, job maladjustment, family quarrels etc. are all too often the primary reasons of immigration.

GENERAL PROBLEM

It may appear that this discussion of the sense of displacement is basically an ethnic problem, in this particular case a problem of the "Dutch-Reformed" community. I feel, however, that this particular immigrant problem is descriptive of a general problem that is becoming very urgent in our present time. Our time is one of incredible change taking place very rapidly. A study of the sixties makes the seventies a frightening prospect for many people, including those that are still young and flexible. Every person has a need for a fixed "place" in life. But places do not remain stable, they change all the time. This change takes place in immigration but also by developments in science and technology, the natural process of aging and many other factors. Man has a remarkable capacity for adaptation, but when change takes place too rapidly for man's ability to adjust he suffers the traumatic experience of displacement. The present space age leaves many people bewildered. The industrial evolution of automation and specialization, the crowding problem of urbanization and apartment-dwelling, the technological explosion that is polluting the necessities of survival such as fresh air and clean water, revolutionary departures from the universal acceptance of ideas and theological doctrines consecrated by tradition (cf. the "New Morality" and the "New Theology"), are all threats to the security of our place in life. Apart from these space age changes there are the "normal", expected changes in human life. Yet such changes often surpass our ability for adaptation, changes such as occur in hospitalization, the loss of a job, bereavement, retirement, physical changes as the menopause or the amputation of limbs.

A PLACE

A Christian psychiatrist, Dr. Paul Tournier, has written on the importance of places in a person's life in his fascinating book "A Place for You" (SCM Press Ltd., London). Here he writes from his own counseling experience how people relate the story of their life by a vivid description of the "places" in their lives. Says Tournier: "Places of singing and places of crying, places of menace and places of reassurance, places of hurt and places of consolation —

we preserve them all within us" (p. 15) and "Our country, our church, a political party, a philosophy of life, a career — all are places in which a person is situated. We take our stand under all sorts of banners, both in order to follow them and in order to assure ourselves of a place in society" (p. 16). The Biblical account of the creation of man also stresses the fact that our human life is bound up with a place in this world. Man is made from the dust of the earth, that is his very being is earthly, made to function in concrete places. God's creation was placing man in the right place (in loving fellowship with God and his world, i.e. paradise). Sin is losing the right place, becoming displaced (out in the wilderness), and the perennial anxiety of searching for a place (compare Milton's "Paradise Lost — Paradise Regained"). To quote Tournier again: "After the Fall, the Lord called to Adam: 'Where are you?' Adam hid himself. The place had already ceased to be paradise for him. His hiding place among the trees was not his place, but an alibi. With his disobedience fear had entered his heart, and with it distrust, disturbing his relationship with God, as well as that with his wife and with his place. He had already begun to flee from place to place, seeking in vain his lost happiness and security" (p. 39).

As such it is to be understood that we are always searching for a place and feel disturbed by a sense of displacement. I think of the feeling I have when I walk into a meeting of "new" and "strange" faces. It is a disturbed feeling of knowing that both you and these new people do not know where your place is. Then you may see somebody whom you have met before and there is a sense of relief — there is some place for you there. And when this acquaintance introduces you to the others, stating your name and the work you do and why you have reason to be there, you begin to feel a firm place to stand on. Displacement comes in whenever your environment changes or expands. As such a series of displacement crises take place in the normal process of life, and while most people learn to make the proper adjustments it also happens that in case of maladjustments permanent mental problems are caused. Books on child psychology spell out the expanding circles of environmental

changes: from the parental home to being able to play outside, then the first days in school, etc. Even after having grown up there remain expanding life circles to adapt to: a new job, marriage, parenthood, retirement etc. The final circle is death. Of late important clinical research has been carried out on man's way of coping with this final test of adaptation. Studies indicate that most people die before they have come to acceptance; that is while still having the anxiety of the sense of displacement.

TRANSLATION

In the immigrant situation one finds a dramatic instance of a new life circle, an environmental change, to be adapted to. It is a very critical instance as the person in immigration radically breaks away from his place (geographical, cultural, social, language, employment, family structure, church etc.) and is transplanted as a "foreign" member into a new organism, and here too lurks the danger and threat of the rejection mechanism. The new immigrant may retain his personal relationship only as far as the old country is concerned. There is the place of his real personal identity. He may view the new world from the outside only, and keeps that world cautiously at arm's length. Many immigrants may never really succeed in a personal integration, that is entering into personal communion with the new world, establishing personal inter-relationships. As such the new world is viewed with a mixture of detachment, suspicion and fear or even antagonism and prejudice that creates stereotype, impersonal pictures of Canadian life and other Canadians. This, then, becomes the setting of looking at people in terms of "our people" (the Dutch) and "them-people" (the Canadians).

What makes the sense of displacement so acute is that such immigrants not only miss their place in the new world, they also on account of their immigration have lost their place in the old world. They are truly "displaced": caught in between two worlds, neither of which is their place. They are torn between two different directions: towards the old world (where most of their emotional ties are anchored) and towards the new world where the immediate ties of their work and children pull them. The pull towards the old world may be called "regression", the pull towards the new world "adaptation". A common experience is that first generation immigrants tend towards regression in their search for a place while the second generation goes all out in the way of adaptation. But even though the second generation may be desperate in adapting to their new country and establishing their place there, even to the point of violently rejecting the old country and its ways, there often is a return to their parents' background. The American sociologist Will Herberg ("Protestant, Catholic, Jew") explains this in terms of a need for a closer sense of "belonging and self-identification." That is to say that our children and/or their children are not content by just being part of a homogeneous mass society, just being a "Canadian," but desire "a sense of identity that would explain why they are different from One's Man's Family," they wish to belong to a group (say Dutch-Canadian rather than just Canadian). Rather than the old-line ethnic group it becomes a religious and cultural association with the old world.

REASONS FOR IMMIGRATION

As this discussion may become somewhat theoretical I may attempt to have a look at the very concrete things that have happened in our own immigrant community. The Dutch immigrants that came to Canada cite mainly

two compelling reasons for their coming here: their children's future and better economic prospects. One may argue about what mostly came first. The beginning for most of the early immigrants was one of poverty and insecurity. At that time the ethnic group formation (Regression) was very strong. It centered in the church community. People were picked up for church on Sunday, and apart from the worship services the people congregated in the "basement" for meals, discussions etc. Still today, some twenty years later, one hears people with a glow in their eyes speak of these early days: at that time they were all one family, enjoyed real communion of the saints, cared for each other, were all in the same boat, etc.

It is apparent to me that "regression" (the ethnic group formation) is not a dirty word here but constituted a very necessary response to the pressures and sense of insecurity in that early stage of the immigration experience. Most of these immigrants could hardly communicate with the new world because of their foreign tongue. Their Dutch language in the ethnic group became more than a means of communication only; it was their "soul-language," their means of self-identification in this foreign land. Especially the Dutch worship services meant a tremendous lift. Here they experienced the spiritual and emotional certainties of their faith in the setting of their own language and culture that spelled out their self-identification. They found their "place," in the midst of a strange, threatening and insecure new world. But this "simple" identification in the ethnic church group only could not be preserved for long. These Reformed people with their Calvinistic emphasis on the Lord's sovereignty and majesty in all of life, and the cultural background of the Kuyperian enunciation of Christ's kingship in all spheres of life, began to move out of the "pietistic" church setting into society. Christian Schools were being established for their children. Formation of Christian Action groups in areas as labor, politics, press, the arts etc. began to follow. With all of this going on, and with the second generation becoming more vocal, the need to communicate in the English language received great stress. At the same time some of the older people felt the threat of being "displaced" by the force of this new development.

REGRESSION AND ADAPTATION

One finds in this situation a curious mixture of the forces of "regression" and "adaptation". In the Christian School Movement and Christian Separate Organizations is an element of isolationism and transplantation of society structures from the old world into the new world. Especially with the first generation people there was a desire for familiar life structures, to relate to all aspects of life in the new world in the old and accustomed ways. There was the threat that they would lose their children in the unknown of the new world. Therefore they wanted to structure their own world as the setting for their children so as to continue their lives in their children. A tremendous fear of being cut off from their posterity, that means having only a past and no future, and that means being displaced in history. All this is regression: going back to the old. But at the same time there is in all this also a potent force of adaptation: reaching out and opening up towards the new world. That means the desire of in a very personal way entering the new world, that is without losing sight of one's life style rooted in the old world. One's personal convictions and responses to God's Word are not jealously and pietistically preserved within the inner circle of home and church but are being brought into the wider life circles of school and other areas of society life. That means not only a reluctance from being cut off from their past but also a strong desire to use their roots in the past in the present situation and so work for a meaningful continuation in the future. That is finding a place in history; where the past is related to the present to give shape and meaning to the future.

(Continued on page 8)

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Immigrantenleed

Moerzaam, vanwege het kind dat haar gezien, drie jaar geleden, toen ze bij zich draagt, beweegt Martha ze sumen met opa, drie maanden zich door haar huis. Ze zucht en lang bij hen gelogerd had. Die blijft een poosje voor het keuken-tijd is als een zonnige plek in hun raam staan. In de verte ziet ze herinnering. Toen hadden ze ook Jack op de tractor door het land met hun grootouders kunnen geu- guan, de ploeg erachter. De dag is ren. Toen werden ze ook eens on- somber en haar hart is zwaar van redelijk vervend. Zonder dat ze het wisten betaalden ze, in hun da- lijke leven zonder naaste verwaan- ten, een gedeelte van de prijs voor de emigratie van hun ouders. Hun Via de telefoon was het hun huis emoties waren nu, begrijpelijker- en hun bestaan binnengedrongen en wijs, ook niet erg geschokt. 't Was had het in een paar minuten tijds meer een gevoel van onbehagen dat alles zo anders gemaakt. Het was hen beving.

haar zwager geweest, aan de an- dere kant van de lijn, vierduizend mijlen overzee, in het oude vader- land.

't Was omstreeks het middaguur en gelukkig was Jack in huis ge- weest en had de hoorn van de haak genomen. Toen ze de verbaasde en daarna geschokte uitdrukking op dat zijn gezicht ontdekte, was ze naar 'm toegelopen, onderviel haar han- den, nat van het afwaswater, af- dropend aan de inderhaast van de haak gerukte handdoek.

't Ging over haar moeder, dat begreep ze al gauw. Maar 't was toch pas nadat Jack had opge- hangen, dat de verschrikkelijke waarheid tot haar doordrong. Ze had geen moeder meer. Een onver- wachte hartaanval had een einde gemaakt aan het leven van de tot dan toe zo gezonde, nog betrekke- lijk jonge vrouw.

Nadat Jack haar het weinige dat hij wist, verteld had, hadden ze samen verslagen in de stille keuken gezeten. Onrustig had het kind zich in haar schoot bewogen, toen ze daar zo zat, overmand door dat plotselinge, heftige verdriet, waar- van ze op dat moment niet wist hoe ze het ooit zou moeten ver- werken. Jack was bij haar in huis gebleven die middag, totdat het vee in de barn hem weer riep. Hij had de kleine Eric uit zijn bedje ge- haald, die na zijn middagslaapje ongeduldig stond te roepen. De twee oudsten waren uit school ge- komen en voorzichtig had Jack hen ingelicht. Een beetje schuw had- den ze naar Martha's bleke, strak- ke gezicht gekeken en waren wat zijn gemeenteleden, in het nieuwe later naar de basement getrokken om te spelen. Ze hadden, als zovele andere emigrantenkinderen, maar len, hoe succesvol ze ook waren, een vaag begrip van wat een oma als er ziekte of verdriet of zorgen eigenlijk was. Eenmaal hadden ze waren onder de naaste familiele-

den aan de andere zijde van de erf d nieuwe truck ziet staan. Een jaar geleden had ze het geld voor gen mocht, ook voor hem zou zor- ding die in zulke dagen alles zoveel een reis naar Holland bij elkaar. gen. Zou ze de brief nog eens moeilijker te dragen maakte. De Ze had toen zelf besloten dat het overlezen? Nee, maar niet doen, ze afstond, die op de dag van hun beter bij het spaarpotje voor de kende 'm ook al haast uit het hoofd. vertrek indertijd, mijl na mijl was nieuwe truck gelegd kon worden. Op de morgen van de dag dat moe- gegroeid, was in vele gevallen maar De aankoop daarvan kon op die der begraven werd, had ze 'm ont- niet ineens te overbruggen. Martha manier verhaast worden en dat was ook broodnodig geweest. Die trip de tranen die er op gedrupt waren, vervoerd werd. Ze wist dat haar wel een jaar worden uitge- eindelijk dichtvouwde, was oude nu haar baby met een dag of tien steld, had ze luchtig beweerd. Wat Mrs. de Groot de keuken binnen gestapt. Ze had haar mantel uit- beide zusters, die bij haar vader in bedenkt ze zich nu, is een tijd waar- gedaan, was naast Martha gaan hetzelfde dorp woonden, goed voor zitten en had haar rustig een poosje ze daar nu niet over hebben, weet laten huilen. Ze was de hels dag zo. Een jaar geleden had ze alles gebleven en het had Martha on- goed overwoogen en haar moeder eindig goed gedaan.

was toen nog kerngezond geweest. Haar ogen dwaalen naar de blau- we brief waarin haar zuster hun leg, heeft Martha naar een naam niet te zoeken. Helen Mary zal het zijn, naar haar moeder die Helena Maria heette.

Aan de andere kant van de oce- aan prijkt het telegram op de hemel ingenomen had en dat God, aan prijkt het telegram op de

Het bezoek van de dominee ver- zachtte dit speciale verdriet wel wat, ontdekte ze en bij het afscheid had ze warm zijn hand gedrukt.

Door het plotseling huilen van de kleine Eric wordt ze uit haar ge- peins gehaald. Hij heeft zich be- zeerd en ze probeert hem te troos- ten. Die kleine schat komt mis- schien ook wel wat tekort in deze dagen. Ze gaat zitten en neemt hem op schoot, waar hij zich, moe als hij is, behaaglijk tegen haar aan nestelt. Gelijk ook dwaalen Mar- tha's gedachten weer af. Ze moet zo nu en dan ernstig haar best doen om een bepaalde gedachte de baas te blijven. Het helpt immers toch niet meer om je er al over op te winden. Toch kan ze een gevoel van machteloze spijt niet steeds on- derdrukken, als ze buiten op het

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WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 25

Siebe Blomhuis mag dan een trek in zijn karakter hebben om wat rond te hangen, sigaretten te draaien en kopjes koffie te drin- ken, maar om zo'n leven uit te vieren, had hij geen verkering met Riekje Zweers moeten be- ginnen.

Heden mensen nee, Siebe wordt dat wel op een hardhandige manier gewaar. Want Riekje wil volgend voorjaar trouwen. En zij wil dat huis "De Lenteroos" kopen. En die naam, die één of andere idealistische dwaas daar eens aan heeft gegeven, zo gauw mogelijk overschilderen.

De Lenteroos . . . Nou, wie dat heeft uit- gevonden was mij ook een zacht gekookt eitje. Zij weet wel een betere naam voor het pen- sion dat zij in gedachten al voor zich ziet . . . "Pension Bosrand" zal het heten. Dat is dui- delijke taal, een huis aan de rand van het bos.

Het is Siebe best, als ze hem dit vertelt. Riekje is een keer mee naar Friesland ge- weest. En op de Hoge Heuvel vonden ze het allemaal een vlot en aardig meisje. Misschien wat al te bijdehand, maar dat was wel goed voor Siebe. Blomhuis en zijn vrouw konden beiden in zijn keus meegaan. Maar ze weten nog niet wat voor raket ze in hun familie halen.

Riekje vond het best. "Een beetje stijve lui," heeft ze aan haar moeder toevertrouwd, "vooral die man komt nooit uit de plooi. Echte Friese boeren. Ik geloof dat die Blomhuis du- re eden zweert bij het oude . . . maar een goede man, ja, dat wel, en een engel van een vrouw."

Riekje Zweers pompt haar Siebe vol met haar pension- en trouwplannen, om hem de nodige stuwkracht te geven, dit bij zijn ouders aan de orde te stellen.

Zij houdt veel van deze stoere, gezonde Siebe. Maar hij moet niet denken dat ze hem neemt als hij van de hak op de tak wil sprin- gen, en van het éne in het andere beroep wil rollen.

Zo stapt Siebe op deze dag in januari in de trein, tot en met geladen met pension-argu- menten en vast besloten deze zaak ter sprake te brengen bij zijn ouders, welk een grote hekel hij dan ook heeft aan dergelijke, seri- euze zaken.

Als hij op de boerderij aankomt, treft hij het geweldig. Vader en moeder zitten samen in de kamer. Lies is naar het dorp boodschap- pen doen. Andries werkt ergens op het land, en zo heeft hij de baan vrij.

"Dus daar was je ook eens weer," zegt Blomhuis. "Je tijd schiet nu ook al mooi op."

"Ja, nog een week of zes en dan zwaai ik af." Hij besluit om maar ineens door te zet- ten. "En ik zou daarover wel eens met u willen praten."

Er valt een vreemde stilte in de kamer. De klok tikt met harde tikken en je kunt de kat horen spinnen. Wat wil Siebe? Die is anders nooit zo officieel.

"Met ons praten?" vraagt Blomhuis. Het schiet door zijn hoofd: de jongen zal toch niet behoeven te trouwen? Hij en dat fleurige jonge meisje zijn gezonde mensen . . . En hoewel de kranten vol staan over seksuele voorlichting . . . Blomhuis moet bekennen, dat hij daar nooit veel aan heeft gedaan. "En wat had je dan?"

"Wij, Riekje en ik wilden dit voorjaar wel trouwen . . ."

Het schiet er Blomhuis van in de benen. Daar heb je het zeker al.

"Jullie hoeven toch niet te trouwen?" ont- valt hem.

Siebe kijkt hem met fonkelende ogen aan. "Welnee, hoe kom u daarbij." En hij denkt: Riekje en moeten trouwen, dat zijn er ook twee . . .

"Maar waarom dan zo hals over de kop?"

En nu ontvouwt Siebe de pension-plannen. Hij schildert De Lenteroos in geuren en kleu-

ren, Riekje heeft hem volgegoten, nu loopt hij leeg.

"Wij kunnen het huis kopen voor vijfen- twintigduizend gulden," zegt hij, en hij ge- baart met de arm. "Zou u er vijftienduizend gulden in kunnen steken? Riekje haar vader zal tienduizend geven en het huis ook nog opknappen. Hij was vroeger timmerman."

Blomhuis zit met grote ogen zijn Siebe aan te kijken. Hoe is het mogelijk? Hij valt wat onbeheerst uit: "Wat moet jij in een pension? Jullie zijn beiden nog bijna kinde- ren. En nu al trouwen. En zoveel geld kan ik daar niet aan spenderen. Ik heb meer kin- deren . . ."

"U kunt het toch lenen," zegt Siebe zijn lesje op. "Wij willen vier procent rente be- talen en aflossen."

Blomhuis lacht smadelijk. "Ja, ja . . . en als de zaak met een paar jaar in de soep draait, kan ik naar de centen fluiten. Nee, jongen, dat zijn onbekookte plannen."

Ook vrouw Blomhuis is door deze plannen overrompeld.

"Ik vind jullie nog wel wat jong," zegt ze.

Maar Siebe laat zich zo gemakkelijk niet afschepen. Daarvoor heeft hij te veel instruc- ties meegekregen. "Ja, wij zijn nog wel jong, maar wat moet ik anders gaan doen, als ik uit dienst kom? Weer bij een boer? Of loon- bedrijf? En er zit toekomst in een pension. De recreatie neemt straks een geweldige vlucht."

Dat had Riekje uit een boekje, maar Siebe draait het af, alsof hij het zelf had bedacht.

Blomhuis zit hem een beetje dwaas aan te kijken. "Wat je nou wilt met je recreatie is mij een raadsel," zegt hij. "Maar het is goed dat je met je plannen voor de dag komt. Maar nee, hier kan ik niet in meegaan. En jij, moe- der?"

Vrouw Blomhuis wikt haar woorden. Het kan toch zijn dat hier een toekomst ligt voor haar wat onevenwichtige zoon. Met die Riekje zou het misschien gaan. Maar ze kan moeilijk beslissen.

"Wij konden er nog eens over denken," zegt ze.

Siebe, al blij met deze toezegging, slaat nu spijkers met koppen. "Ja, dat kunnen wij doen," zegt hij. "En Zweers wilde hier vol-

gende woensdag komen, om er eens met u over te praten."

"Wie? Zweers? Wat moet die snuiter hier?" weert Blomhuis af . . .

"Met u praten, dat zeg ik toch. Hij steekt er tenslotte toch zeker ook tienduizend gulden in."

"Dat moet hij weten. Maar ik geef er geen cent voor. Pension op de Veluwe en onze Siebe daarin. Hou er mij van op, mensen."

"Dat zegt u dan maar tegen hem, als hij woensdag komt." Siebe zucht, en draait een sigaret. Hè, hè, hij heeft het te berde ge- bracht, Zweers wil komen. Hem keren kun- nen ze zeker niet. Hij kan dan horen, dat Siebe zijn ouders goed heeft ingelicht. Willen ze niet, dan zal het niet aan hem te wijten zijn. En verder . . .

"Wij zullen het Zweers wel aan zijn ver- stand brengen," zegt Blomhuis.

"Ja, doet u dat maar . . ."

Andries en Lies, door moeder ingelicht, doet het niet veel. Lies is te veel bij Klaas de Roos betrokken, die haar roerende brie- ven schrijft. Andries vindt het wel net iets voor Siebe. "Ik geloof wel dat hij het fikst met die Riekje naast zich," zegt hij.

En zo arriveert op die woensdagmorgen Bertus Zweers met de trein in Heerenveen. Hij neemt de bus naar Oudeschoot. Hij vindt het wel. Laat Bertus Zwers maar schuiven. Eén keer was hij eens in Friesland geweest. Als ouderling om een dominee te horen. Dit land ligt hem niet. Liniiaalrechte sloten, al- lemaal greppels in de landen, en die grote boerenhuizen, die hem als forten vijandig aanstaren.

Zweers is gekleed in een vreemd soort over- jas. Zijn vrouw kocht die in een uitverkoop te Zwolle. Het is een donker geul en nogal nauw. Maar het zal Zweers koud laten wat hij aan het lijf heeft. Zijn oude hoed draagt hij een tikkeltje scheef.

Zo stapt hij onvervaard bij Blomhuis het erf op. Hij wordt er verwacht. De koffie is klaar, en Blomhuis en zijn vrouw hebben de pronk aan. Er wordt eerst wat gepraat over koeien en eenden, en de prijs van de eieren, maar Zweers gaat al gauw op zijn doel af.

(Wordt vervolgd)

EEN SPIEGEL

Zonder dat wij er iedere dag bij stilstaan ontwikkelt zich een proces onder ons, dat wij beter niet aan onze aandacht laten ontsnappen. Ongeveer vijftien tot twintig jaar geleden kwamen de meesten van ons hier en sinds die tijd hebben wij getracht in dit nieuwe land wortel te schieten. De één is daarin beter geslaagd dan de ander. Het hangt er ook van af wat er precies met dat "wortel schieten" wordt bedoeld. Daar hechten verschillende immigranten ook verschillende betekenissen aan. Maar hoe men het ook uitlegt, wij ontkomen niet aan de conclusie, dat de immigranten van vijftien tot twintig jaar geleden thans min of meer aan de kant komen te staan. Er komt nu een andere generatie, die het van hem overneemt. En dit overnemen gaat niet altijd op dezelfde voet en in gelijke geest. Op verschillend gebied bemerken wij, dat de jongeren het anders doen dan de ouden het gedaan hebben.

Daar kan voor verschillende ouderen onder ons iets pijnlijks in zitten. Niet alleen dat zij op vriendelijke maar onweerstaanbare wijze aan de kant komen te staan, maar het lijkt soms wel of wat zij vroeger meenden te moeten doen, thans als onbruikbaar terzijde wordt geschoven. Het is toch al moeilijk om zich geheel thuis te voelen in een land, dat in de grond van de zaak een "vreemd" land blijft, maar als daar dan nog bijkomt, dat ons werk eigenlijk niet wordt voortgezet, dan kan dit spanningen veroorzaken, die haast niet te dragen zijn.

In zulke gevallen is het als een verfrissend bad, als onze situatie wordt geanalyseerd. Als iemand de moeite neemt om nu eens uit te vinden hoe de vork aan de steel zit, waarom wij ontmoedigd zijn en waarom het nu anders gaat (en vaak gaan moet) dan wij het zelf enkele tientallen van jaren deden.

In dit verband wijzen wij op een artikel van Rev. P. L. Van Katwyk in dit nummer. Dit artikel is eigenlijk een resultaat van een speciale studie van ons immigranten. Van de eerste generatie, maar eveneens en zeker niet minder van de volgende generatie. Het komt ons voor, dat Rev. Van Katwyk in de roos mikt, als hij niet alleen uiteenraaft, wat onze motieven voor immigratie en onze acties als immigranten zijn geweest, maar tevens een weg wijst, die wij nu en die ook onze kinderen hebben te gaan.

Wij zijn blij met dit artikel. Het is alsof ons een spiegel wordt voorgehouden, waarin wij onszelf zien. En als wij onszelf ontdekken in die spiegel, dan zeggen wij als het ware, "Zijn wij dat; zijn wij zo?"

Een dergelijke ontleding van ons leven en van onze acties zal (naar wij hopen) een grote hulp blijken te zijn in het overkomen van moeilijkheden.

D.F.



EEN LEVEN DOOFT UIT

Bertrand Russell is overleden.

En velen rouwen over hem.

De wetenschappelijke wereld is in rouw omdat met hem een knappe wetenschappelijke en filosoof is heengegaan. De minder-bedachten rouwen omdat zij een advocaat voor hun armoede hebben verloren. Zijn ijver en strijd voor vrijheid en sociale gerechtigheid hebben hem zowel eer als geld gekost; hij heeft er geldboetes mee opgelopen, zelfs gevangenisstraf, maar hem werd eveneens de Nobelprijs voor letterkunde toegekend. Zijn briljante geest maakte nu al, dat hij gerekend wordt onder de klassieke filosofen.

"Het is de mens eenmaal gezet te sterven . . ." en hoewel Russell 97 jaar oud geworden is, is voor hem ook de tijd gekomen, dat men hem ter ruste heeft gelegd. Ter ruste, dat wil zeggen, dat hij eenmaal opgewekt zal worden, wanneer Jezus Christus verschijnt om te oordelen de levenden en de doden.

Of Russell ooit God gekend heeft, weet God alleen. Zijn leven legde er geen getuigenis van af. Wel heeft een bijbeltekst veel invloed op zijn leven gehad, "Gij zult de meerderheid in het kwade niet volgen." (Exodus 23:2). Maar dat zegt natuurlijk niet zoveel. Ook een humanist kan deze tekst heel goed voor zijn theorie gebruiken. En veel in Russell's leven wijst erop, dat hij deze tekst als zodanig heeft gebruikt.

Er is een tragiek in dit verscheiden.

Zulk een begaafd man, zulk een briljante geest, dooft uit. Was het een leven voor God?

Dit is tenslotte de vraag, niet alleen voor Bertrand Russell, maar voor iedereen. Is mijn leven, nu, vandaag, voor God?

D.F.

Spiegellezers

"DE SPIEGEL" LIGT AAN SCHERVEN

Het opgeven van de signatuur "christelijk" heeft het blad niet kunnen redden. Maar uit de nood is een deugd geboren. Het geïllustreerde positief-christelijke weekblad "KOERS" is er voor in de plaats gekomen. Schrijf vandaag nog om een gratis proefnummer aan de Redactie, Parklaan 11, Zeist, Netherlands.

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"A THREEFOLD CORD IS NOT EASILY BROKEN"

②

"School-Creed" or School-with-Creeds?

b. What is a (parental) school?

The defenders of the idea of a 'school creed' and by no means the Three Forms for the Schools! — do not only dissociate themselves from the Reformed confession about the Church. We fear that we must add that the concept of a truly parental school and this school itself is not safe with them.

What is a 'parental school'? It simply is a school set up by parents who wish to remain faithful to their confession (i.e. geloofsbelijdenis) in the whole of their life. When these parents take the initiative, or join the school society, when they visit the membership meeting, they do so as people who have pledged the oath of allegiance to "this confession for life and death". They promised before the LORD that they would instruct and cause their children to be instructed in the articles of the Christian faith, which is taught here in this Christian Church. (Form for Baptism).

But no, says the philosophy of law-spheres, this is "confusing, even misleading". As soon as they enter the territory of the school, they better forget their allegiance to the 'churchly' creeds, and make up a new creed, based on 'the main tenets of the Christian Faith, meant only for the school.

We have called this non-sense, and we do it again. We ask again, what is a school, not only historically but also principally? Is it an organization of people who (can) cut their lives in pieces, having a different creed for each of them; or is it a cooperation between God-fearing parents who simply refuse to do that, and who want their children educated in and in accordance with that one confession for life and death which they accepted in the Church?

Overagainst the fear that in this way "the brokenness and splitness of the institutional church is unnecessarily introduced into the school", we submit that a discussion on 'unity' could prove necessary. The Reformed Creeds are Forms of Unity, not sectarian unity which in fact is not unity at all, but unity as confessed in the Apostles' Creed. Unity not first of all with my neighbour left and right, but with the Reformers, the Church fathers, yea with the apostles and prophets.

But what do we see now? The 'school creed' must open and indeed opens the doors of the school society, originally set up by parents with a reformed conviction, for all kinds of people. This is the result of the 'reformational' approach of the representatives of the philosophy of law-spheres.

This is not the end yet. The originally 'parental schools' will be taken away from the parents also in another sense.

We have always conceived of a school as an extension of the home and as a fruit of the life of the Church. Consequently, we see the board-members as the executives of the parent-body. This board in its turn appoints teachers which have to teach in agreement with the beliefs of the parents. The parents have not only the right but the duty to check these teachers. It is not a little thing to entrust your little children, five days per week, to someone else! Naturally, this checking of teachers is done in an orderly way, by the board-members. The parents, however, maintain the Godgiven right to check on the teacher.

This obvious Reformed concept of a truly Christian School is, alas, not safe anymore.

Surely, it is not ill intent but

INKOMSTENBELASTING VOOR IMMIGRANTEN

(Canadian Scene) — Het Department of National Revenue in Ottawa heeft onlangs een boekje uitgegeven getiteld "Income Tax for the New Canadian". Dit boekje waarnaar door velen lang was uitgezien, verklaart in eenvoudige woorden hoe de immigrant zijn belastingformulier in moet vullen, terwijl men tevens in gaat op verschillende punten waarover vaak misverstanden bestaan.

Canada heeft een centrale of federale regering en tien provinciale regeringen. Vrijwel alle Canadese belastingbetalers moeten zowel federale als provinciale belastingen betalen. De federale regering int de provinciale persoonlijke inkomstenbelasting voor alle provincies, behalve Quebec. Als U in Quebec woont moet U twee formulieren invullen — een voor de federale regering en een voor de provinciale regering.

Als U in Canada woont — ongeacht of U Canadees staatsburger bent of niet, moet U belasting betalen over al Uw inkomsten en het maakt geen verschil of U het geld in Canada hebt verdiend of van elders ontvangt.

Personen die een salaris of loon

ontvangen, ontvangen dit na aftrek van belasting. De werkgevers sturen dit geld naar "National Revenue, Taxation". Als U daarbuiten nog meer belasting schuldig bent, dan dient U dat te betalen uiterlijk op 30 april van het volgende jaar tegelijk met de inzendende van Uw belastingformulier. Zelfstandigen en zij die meer dan 25% van hun inkomen ontvangen uit andere bron dan salaris of loon, moeten hun belasting per kwartaal betalen. Ook hier vindt de uiteindelijke afrekening plaats op of voor 30 april van het volgende jaar wanneer het belastingformulier ingezonden dient te worden.

Landbouwers en vissers betalen 2/3 van hun belasting op of voor 31 december, en de rest op of voor 30 april van het volgende jaar.

Canadezen betalen geen belasting over het totale bedrag van hun inkomsten; voor de berekening van de belasting mogen bepaalde aftrekkingen gemaakt worden.

Men kan het boekje verkrijgen door te schrijven naar elk willekeurig belastingkantoor of naar het Department of National Revenue, Taxation, Ottawa.

a natural result of this philosophy, when parents who think that way will hear, sooner or later, that they are mistaken.

The school is then compared with the 'institutional' church. It has not only its own creed but also its own 'special office-bearers' who are, ultimately not responsible to the parents.

Mind you, we do not deny that a teacher has a mandate given by God. But so has a carpenter, a bricklayer. In the specific case of the teacher he gets his mandate from the parents. They pay him a living so that he can dedicate his whole life to do for the children what the parents cannot anymore do themselves in our complicated society; teach the children all they need for a truly Christian life in this present age.

But no, the philosophy under discussion has a different answer. The school, as a revelation of The Body of Christ, has its own 'special office-bearers' who as such rule the school.

We can foretell where this development will lead in the long, or not so long run. Not because we have the gift of prophecy, but because we know the past, specifically the past of Canada. The present public school system was originally set up by the Four Ryersons and others as a positive, Christian school. Therefore: no Romanism admitted; let them have their own separate schools. But how this 'general Christian' school deteriorated!

The Ontario Alliance of Christian Schools is in the process of pleading with the Government for recognition of a third kind of subsidized schools: the Christian public school.

Apart from the question whether this is the best approach (we have our doubts), "since Christians from various denominations can and must work together in the school", — how long will it take before this school becomes so 'general' that the Christian character is lost, in any case watered down? A meagre school-creed cannot arrest such a development.

It is a tragedy. In the Netherlands this philosophy has already taken the turn from Reformed to 'ecumenical-Christian'. There are symptoms that the same course will be attractive to many here. Is this, then — so we make bold to ask — 'the reformational approach for the schools'?

It stands to reason that in this way not much can be expected from the schools for an integrated system of teaching and education that deserves the name Reformed. The 'three travellers' of which we spoke before, i.e. Home, School and Church, go no longer together. Art. 21 of the Church Order (and no less the New Church Order of the Christian Reformed Church) will be forgotten; the Reformed character of the parental school undermined.

The schools do not need the Church anymore; they need this philosophy that will tell them what 'the main tenets of the Christian Faith' are, and how to build a school creed from them. But, so we must fear, they are so 'main' that they maim the schools.

Rev. G. VanDooren.

(With permission from "Canadian Reformed Magazine".)

P.S. In order to prevent a misunderstanding: we are not opposed to some kind of an 'educational creed'. Our issue with the philosophy of spheres is that we want such a set of educational principles drawn from and built upon the Scriptures as confessed in the Three Forms of Unity. We readily admit that our Reformed Schools are in need of such educational guidelines. But we also believe that there is an abundance of building-material for it in the Reformed Creeds. This material needs further defining and specification, however not to replace the Reformed creeds but to apply them. It will be clear to the reader that this is a completely different matter.



ONTARIO
PROVINCE OF OPPORTUNITY

Government Information

Van het Departement voor Gemeentezaken

De Regering van de Provincie Ontario heeft ongeveer 125 miljoen dollar in 1969 uitgekeerd om de belastingdruk op huiseigenaren en flatbewoners te verlichten.

Het systeem voor belastingverlaging op woningen van de Ontario Regering heeft ertoe bijgedragen dat de belastingdruk, gedurende de twee jaar dat het in werking is, meer evenredig werd verdeeld.

In het algemeen heeft het iets van de belastingdruk verlicht voor praktisch alle huiseigenaren en huurders in Ontario. Het heeft vooral geholpen voor oudere burgers en andere mensen met vaste inkomens die tegen de toenemende eigendomsbelastingen het minst zijn opgewassen.

Ofschoon het systeem in de toekomst gewijzigd kan worden, ligt het in de bedoeling van de Regering om voort te gaan met haar algemeen beleid om te trachten grotere rechtvaardigheid te bereiken in eigendomsbelasting.

Het huidige verlagingssysteem van eigendomsbelasting werkte in 1969 vlotter dan het voorafgaande jaar doch er zijn nog steeds problemen.

Een van deze problemen is om er zeker van te zijn dat huurders, die gedurende het jaar hun flat verlaten, hun restitutie ontvangen. Volgens de wet is het verplichting van de huisbaas of zijn vertegenwoordiger om de belastingrestitutie, die hij van de gemeente krijgt, aan de huurder over te dragen. Doch in praktijk vertrekken vele huurders zonder achterlating van hun nieuwe adres. Het is derhalve uitermate moeilijk voor de huisbaas om de restitutie over te maken.

De Afdeling Subsidies van het Departement voor Gemeentezaken heeft meer dan 4500 geschillen tussen huurders en huisbazen betreffende de 1968 restituties opgelost, die anders mogelijk in rechtszaken zouden zijn uitgelopen.

Deze schikking van geschillen illustreert de vorm van het waardevolle werk dat het Departement onopzettig verricht om te zorgen dat de juiste uitkeringen naar de juiste mensen gaan.

the Hon. John Roberts
Prime Minister of Ontario

Bidden en Getuigen

Van mijn vriend in Holland, waarover ik vroeger al eens geschreven heb, ontving ik weer een lange brief. Sinds die laatste keer zijn hij en zijn vrouw en hun schoondochter zwaar beproefd geworden door het plotseling overlijden van hun zoon, die predikant was. Onmiddellijk na een kerkdienst moest deze in allerijl naar een hospitaal vervoerd worden, waar hij kort daarop overleed.

Ik laat hier een gedeelte van de brief volgen.

Als we op de grote afval zien, kunnen we alleen maar om genade zuchten voor een wereld verloren in schuld, die onverschillig, schouderophalend, of smalend aan Christus' Kruis voorbijgaat. Onze taak ligt voornamelijk nog in voorbereiding. Psalm 109 zegt het zo intens: (vers 4) "Maar ik was gebed." In de nieuwe vertaling: "Ik ben één en al gebed!"

Bidden is een gericht zijn, met alles wat in ons is; een naar Boven zien om elke aanwijzing op te merken, om Christus als van de ogen af te lezen hoe wij staan moeten, wat we doen en laten moeten om Hem in alles gaarne gewillig te gehoorzamen, omdat Hij het alleszins waardig is!

De wereld holt achteruit. De Bijbel wordt zo becrutiseerd, dat het hart eruit is. En dat is de eerste stap om tot een wereld-ocumene te komen, waar Christus ontbreekt. De Protestant een beetje minder dit, de Roomse een beetje meer dat, opdat de verschillen allengs meer verdoezeld worden.... samen kerken.... samen verzvagen.... en de paus paus blijven en overwinnen!

Wat sex betreft.... de rechtvaardige Lot werd vermoed van de ontuchtige wandel van Sodom en Gomorra. Hij werd verlost vóórdat Sodom werd verwoest, en hoe bleek hij toch al besmet te zijn! Ons past een heel dicht bij de Here schuilen met oprecht ge-

bed voor de wereld, waarvoor Christus zich in Zijn liefde toch heeft gegeven. Al die zonde doet ons huiveren en vurig verlangen naar het reine leven met God en met Christus, om bekleed te worden met de klederen des heils. Want dat is toch het verlangen van al Gods oprechte kinderen....

Hier volgt mijn antwoord op een andere brief, die ik enkele dagen geleden ontving:

Met grote belangstelling heb ik uw brief gelezen, alsook het krantenknipsel dat U erbij had ingesloten. Ik wil U graag daarop langs deze weg antwoorden.

Om te beginnen met het krantenknipsel: ik ben het volkomen eens met wat Phyllis Mitchell schrijft aan die persoon die zo verontrust is over een grote zonde gedaan vóór de bekering, voornamelijk vanwege wat de mensen ervan zeggen zullen indien het eventueel zou uitkomen. Op één ding zou ik echter nog meer de nadruk willen leggen, n.l. als zij schrijft: 'God's love and mercy have taken care of it.'

Als wij ons geborgen weten met Christus in God's liefde en alvermogen, dan moet het Hem verdriet aandoen als wij zo weinig vertrouwen in Hem hebben, alsof hij niet zijn almacht en alwetendheid zou kunnen en willen aanwenden om te voorkomen dat onze vroegere (en reeds vergeven) zonden weer zouden openbaar worden. Hij weet ons oprecht verdriet daarover. Hij heeft tegen ons gezegd: "Ik heb het allemaal achter Mij, in een zee van eeuwige vergetelheid geworpen, en Ik beschouw u nu alsof gij nooit zonde gedaan had." Zou Hij dan daarna toelaten dat alles weer "opgerakeld" wordt? Dat kan ik mij niet voorstellen. Maar dan moeten wij ook al zulke dingen in gelovig gebed voor Hem neerleggen.

Lijken wij soms niet erg veel op die man die op de trein stapte met een behoorlijk zware koffer in de hand, en er nota bene de gehele treinrit mee in de handen bleef staan? Terwijl er toch plaats genoeg was om er rustig bij te gaan zitten en de koffer naast zich neer te zetten? Eerst vertrouwen we onszelf, met lichaam en ziel, voor tijd en eeuwigheid, in de handen van onze Zaligmaker, en dan beginnen we weer van voren af aan met onze zonden "rond te tobben". De Bijbel leert ons duidelijk dat dat niet naar Gods wil is. "Er blijft dan een rust over voor het

volk van God. Want die ingegaan is in Zijn rust, die heeft zelf ook van zijn werken gerust, gelijk God van de Zijne", Hebr. 4:9, 10. Voor de gelovige na zijn bekering geldt het: "Al het oude is voorbijgegaan, zie het is alles nieuw geworden." Er is maar één die ons graag ziet veranderen in tobende, misnoedige en vreugdeloze christenen, en dat is onze aartsvijand, de Satan. Daarom worden we in de Heilige Schrift voortdurend gewaarschuwd tegen al zijn list.

In dezelfde geest als het bovenstaande moet ook dat gezegde van Billy Graham, dat u aanhaalt, beoordeeld worden. 'Sin becomes blacker when you become older.' Hij kan dat nooit bedoeld hebben om ons misnoedig te maken vanwege onze zonden, althans niet nadat we van onze zonden zijn verlost geworden door het bloed van Jezus Christus. Dat past eenvoudig niet in Dr. Graham's stijl!

Het wordt natuurlijk anders voor degenen die nog in de zonde leven en de natuur van de oude mens volgen. Ja, dan wordt een zonde die iemand van 70 jaar bedriift wel tienmaal zo zwart als toen hij die op 17-jarige leeftijd bedreef. Maar ook dan: nog steeds niet te zwart om door het bloed van Christus uitgewist te worden! Denk maar aan Manasse. Ik geloof vast dat Billy Graham het in die geest bedoeld heeft.

Er is evenwel nog een andere verklaring mogelijk van Dr. Gra-

ham's woorden. Hoe dichter we bij de Here komen te leven, hoe meer de Hem gaan kennen en liefhebben, hoe teerder ons geweten wordt, hoe meer we onszelf beginnen te kennen in de diepste roarselen van ons hart.... ja, dan zouden we kunnen zeggen: hoe ouder we worden, hoe zwaarder de zonde voor ons wordt.

Dat zijn van die ogenblikken wanneer we geneigd zijn om met Petrus uit te roepen: Ga uit van mij, Heer, want ik ben een zondig mens! Maar ondertussen.... houden we Hem met beide handen krampachtig vast, worstelend als Jacob in Pniël, wetend dat we zonder Hem niet leven kunnen!

Zulk een ervaring is een noodzakelijk onderdeel van de heiligmaking, nodig voor het "vrucht dragen", zoals de Heiland ons zelf geleerd heeft: Alleen die vrucht dragen die reinigt Hij, opdat zij meer vrucht dragen. Dat "zwaarder worden" van de zonde wordt dan een noodzakelijk ingrediënt in het reinigings-proces.

Doch dat maakt ons niet misnoedig!

Integendeel, het verheugt ons, want wat beter bewijs kunnen wij ooit verwachten dan dit om tot zekerheid te komen dat de Here nog bemoeienis met ons houdt!

En is dat niet ons hoogste verlangen?

B. Boulogne.



105 AND GOING STRONG—Martin Mack, 105 years old, rides his bike through downtown Aledo, Ill. He uses his bicycle to deliver vegetables which he raises every year, and also cares for a large yard, fruit trees and a raspberry patch. He and his wife Mary were married in 1925, and have made their home in Aledo ever since.

LEZERS SCHRIJVEN

Evolutie

Mijnheer de redakteur,

Dezer dagen vond ik het antwoord waarop ik al zo lang gehoopt had. Ik vond het boek van Roy Chapman Andrews, Scientist and former director of the American Museum of Natural History, getiteld "All about strange beasts of the past."

Mr. Andrews schrijft hierin onder meer: "I once found a dinosaur skeleton that had become iron. In this case the skeleton had been in water containing a great deal of iron. The iron had completely replaced the animal matter in the bones." (page 18). And further: "Usually fossilization is a very slow process, which may take millions of years. Still if conditions

are just right, it could happen in a few thousand or even possibly in a few hundred years." (page 23).

Een paar jaar geleden sprak ik met een serieuze jongeman. Hij is nu afgestudeerd en vermoedelijk leraar in een onzer scholen. Hij vertelde me dat hij graag zou willen geloven als ik deed, maar zei hij, de fossielen maakten hem dat onmogelijk.

Misschien zijn er wel veel meer teachers, of zelfs predikanten die aan hetzelfde euvel lijden. Wordt het niet tijd, dat zij gaan denken over andere mogelijkheden, zoals Mr. Andrews doet? Is de evolutie theorie wel zo onwankelbaar, gezien dit citaat uit Andrew's boek?

P. Vanden Berg
St. Thomas, Ont.

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Om U zo'n bezoek zo prettig mogelijk te maken, heeft de KLM een aantal huurauto arrangementen ontwikkeld, die bijzonder voordelig geprijsd zijn. Op deze wijze kunt U de beschikking hebben over een auto voor een gedeelte van Uw verblijf (desgewenst Uw hele verblijf), met alle gemakken daarvan. Het Confi-Car programma omvat 4 arrangementen, waaruit U een keus kunt maken, en die geprijsd zijn vanaf \$335**. Hierin is Uw reistarief begrepen en van 1 tot 3 weken huur van een volledig toegeruste auto (afhankelijk van de vraag of U alleen of met z'n tweeën reist). En van 500 tot een onbepaald aantal kilometers gratis rijden!

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Verscheidene vertrekken per maand! Raapleeg Uw reisbureau voor verdere inlichtingen.

* goedkeuring door de regering voorbehouden. Geldig vanaf 1 maart '70.

** gebaseerd op IT groepstarieven vanuit Montreal, 2 personen in auto.

SEEDS — ZADEN

We are called "THE SEED PEOPLE", but besides SEEDS we do carry quite a few other things also:

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Nederlandse kerken helpen Hongarije met nieuwe Bijbel

Met sterke steun van de hervormde kerk en de gereformeerde kerken van Nederland verscheen in Hongarije een nieuwe vertaling van het nieuwe testament. Het werk is gedrukt in de staatsdruk-

kerij te Budapest en het wordt uitgegeven door de synode-kanselier van de gereformeerde kerk van Hongarije.

De vertaling is het levenswerk van de nu 85-jarige hoogleraar dr. Gergely Budai, emeritus-professor van de gereformeerde theologische hogeschool te Budapest. Hij probeerde, zo meldt de kerkelijke persdienst van Hongarije, het nieuwe testament in een algemeen verstaanbare taal te schrijven en bewees daarmee een belangrijke dienst niet alleen aan theologen, maar vooral aan de gemeentelieden. Inmiddels wordt in Hongarije verder gewerkt aan een nieuwe vertaling van het oude testament.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoeksinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

Beelden van

en uit

NEDERLAND

★ ★

MET DEZELFDE REGELMAAT

Dr. Kruizinga, Staatssecretaris voor de Volksgezondheid, constateerde onlangs: "Onze welvaart neemt van jaar tot jaar regelmatig toe. Met dezelfde regelmaat schijnt de ontevredenheid van jaar tot jaar toe te nemen."

Dr. Kruizinga behoort tot die bewindslieden, die het vertrouwen hebben van het volk en de volksvertegenwoordiging. Een prettig mens, een goed spreker, een bekwaam onderminister. Zelfs van de kant van de oppositie wordt hem geen strobreed in de weg gelegd. Geen wonder dat de drie rechtse partijen hem gaarne gezien hadden als Commissaris der Koningin in Friesland, als opvolger van Mr. Linthorst Homan.

Op staatsrechtelijke gronden is Den Haag hier op tegen. D.w.z. het Kabinet meent dat het niet een van haar leden in een andere publieke functie kan benoemen, zolang het ministerie aan het roer staat. Een op zichzelf aanvaardbare opvatting, al heeft in het verleden een enkele maal zulk een benoeming plaats gevonden en nog wel tot tweemaal toe van een minister tot gouverneur-generaal van het toenmalige Nederlandsch-Indië. In de vorige eeuw gaf dit aanleiding tot politieke deining, toen het A.R. Kamerlid Keuchenius zijn vermaarde motie indiende, waarin de benoeming van minister Meijer tot G.G. in Buitenzorg (1866) werd afgekeurd, "een lokaas voor politieke immoraliteit". Deze motie werd aangenomen, waarop Kamerontbinding volgde.

In 1909 werd minister Idenburg benoemd tot gouverneur-generaal en of het nu kwam dat de persoon van Idenburg een zeer geziene was of om andere redenen, de kritiek bleek toen zeer gematigd. Het kan dus wel.

In Groningen, in Friesland en in Utrecht moeten nieuwe Commissarissen worden benoemd. In Groningen vond die reeds plaats. De heer E. Toxopeus, leider van de liberale fractie in de Tweede Kamer en oud-minister van Binnenlandse Zaken, is opvolger van Mr. Fock. Friesland en Utrecht

zijn in afwachting. Voor Friesland worden bij herhaling genoemd Dr. Vondeling, voorzitter van de P.v.d.A. Jhr. van Eisinga, predikant and landjonker en Mr. Rijpsstra, burgemeester van Almelo. De laatste twee behoren tot de C.H. Unie en verwacht wordt, dat de C.H. zeker een van de vacante plaatsen bezet. Het eigenaardige is, dat sterk rekening gehouden wordt met de grootte van de politieke partijen, waarbij de oppositie bij de benoemingen van Commissarissen en burgemeesters zeker niet tekort komt. Dit in tegenstelling b.v. met de situatie in de Verenigde Staten.

De P.v.d.A. heeft zich in haar Groninger congres uitgesproken voor het kiezen van C.d.K. en burgemeesters, inplaats van zoals nu benoeming door de Kroon.

Daarvoor zou de Grondwet moeten worden herzien en dat gaat niet zo overhaast in Nederland, maar de P.v.d.A. zelf zou er wel eens de dupe van kunnen worden. Momenteel bezet zij drie van de provinciale posten. Het zou zeer de vraag zijn of bij verkiezing die toestand dezelfde bleef. Bovendien behoren de burgemeesters van Amsterdam en Rotterdam, alsmede van vele provinciale hoofdsteden tot die partij, een wel sterk overtrokken situatie.

Met belangstelling wordt dan ook uitgezien naar de uitslag van de verkiezing voor de Provinciale Staten op 18 maart a.s. In verschillende hoeken van het land rommelt het ook bij de P.v.d.A. Nu Nieuw Links een groter vinger in de pap krijgt en de "jongeren" zetels begeren ten koste van de "zittende" functionarissen, scheiden in tal van plaatsen de "rechtse", zichzelf democratisch noemende, socialistische zich af en komen met eigen lijsten. Straks in juni bij de gemeenteraadsverkiezing begint de herrie pas goed. Een nieuw element zal waarschijnlijk bij deze verkiezingen spelen, nl. de afschaffing van de opkomstplicht. Sinds 1918 bij de invoering van het stelsel van Evenredige Vertegenwoordiging was de Nederlandse kiezer verplicht naar het

stemlokaal te komen. Stemmen behoefde hij niet. Hij kon zijn biljet teruggeven of blanco in de bus deponeren, maar hij (zij) moest zich melden. Bij het Parlement ligt een voorstel van minister Beernink om deze "plicht" af te schaffen. Hoewel in de laatste jaren praktisch niet tot vervolging werd overgegaan, zal toch waarschijnlijk de afschaffing van de opkomstplicht enige invloed hebben. Het zou zeker niet christelijke partijen ten goede komen, ware het niet dat ook in deze kringen de liefde ernstig verkoeld is. Wij verwachten dan ook dat het percentage thuisblijvers vrij hoog zal zijn.

"...Met dezelfde regelmaat schijnt de ontevredenheid van jaar tot jaar toe te nemen." Nu de onrust onder de studenten is afgenomen, is die overgeslagen naar andere onderwijs-instellingen, o.a. de z.g. pedagogische academies, de vroegere kweekscholen. De heibel begon te Beverwijk aan een Roomse inrichting, waar een klein aantal protesterenden onmiddellijk hulp kreeg van de beroepsherichschoppers uit Amsterdam, nl. de socialistische jeugd en anarchisten. Deze laatsten, die niets met onderwijsvernieuwing te maken hebben, vormden zelfs van het aantal bezetters een belangrijk percentage.

De reacties er op zijn wel zeer verschillend. Gaf het Friesch Dagblad een felle kritiek op dit optreden, het officieel orgaan van de A.R. Partij, "Nederlandse Gedachten", had wel begrip voor meer inspraak, al veroordeelde het blad de terreur-acties. Het Dagelijks Bestuur van Arjos, de organisatie van z.g. A.R. jongeren, sprak publiekelijk zijn sympathie uit met de protesterende aspirant schoolmeesters. Je moet toch stoer doen.

Ontevredenheid uitte zich ook in de Tweede Kamer tegenover minister Schut van Volkshuisvesting en Ruimtelijke Ordening over het feit, dat in 1969 geen 125.000 nieuwe woningen klaar kwamen, maar "slechts" ruim 122.000. De heer Van den Dool, een P.v.d.A.-er van Gereformeerde huize, ging verschrikkelijk te keer. De minister had het vertrouwen verloren van de Kamer, zelfs voor zijn col-

lega's in het Kabinet en moest zijn zetel maar prijsgeven. De Kamer liet het mannetje praten en verwierp zijn motie. Zelfs D'66 kreeg hij niet mee.

Ontevredenheid ook bij de middenstand, die zich, en niet geheel ten onrechte, het kind van de rekening acht bij de Regeringsmaatregelen inzake het loonbeleid, de prijsbeheersing, de sociale zorg (of liever het ontbreken van die zorg voor deze categorie), de belastingen, sanering en wat dies meer zij.

De Regering staat klaar om na de 120 miljoen nog eens een credit van f 50 miljoen op tafel te leggen om het Verolme-concern te redden. Waarom dan — zo vragen de zelfstandige middenstanders — ook voor ons niet wat toeschietelijke regelingen. Gaat het nu in de moderne economie alleen maar om het groot-bedrijf en de arbeiders? Een verklaarbare vraag!

Cornelis Verolme, de grote naoorlogse scheepsbouwer, heeft zijn positie van president-directeur van zijn concern moeten prijsgeven. Een ander, een voormalig directeur van de Shell, neemt zijn plaats in. Wel wordt Verolme president-commissaris, maar de Overheid benoemt ook in dat college de meerderheid.

Een foto toonde een geslagen mens. Geen wonder, al zou het beter geweest zijn, als de heer Verolme eerder zich de werkelijkheid gerealiseerd had.

Mijn Delfts bord, uitgegeven bij gelegenheid van de geboorte van prinses Irene op 5 augustus 1940 heeft de inscriptie: "De edele boom leeft voort in kracht". Irene's zoon werd geboren in Nijmegen. Geen publieke belangstelling, behalve bij haar terugkeer naar Soesterberg toen de geestdrift toch even opblaasde, geen vlaggen.

Wel ingeschreven in het geboorteregister in Nijmegen, geen Nederlandse nationaliteit. Toch een kleinzoon van prins Bernhard en Koningin Juliana, zelfs de zesde, een prinskind uit Oranje's stam.

Cn.

DE MOEILIJKE KEUZE

Er zijn maar weinig mensen, die niet periodiek voor de vraag komen te staan: deze of gene is jarig, wat zullen we hem of haar deze keer nu weer geven? Hoeveel hoofdbrekens kost het niet voor de kinderen in een gezin om voor moeder of vader op hun verjaardag met een passend cadeau uit de bus te komen? En als iemand in gezin of familie trouwt, wel, dan neemt dit probleem vrijwel buitenwereldse afmetingen aan. En zo kan het dan ook gebeuren dat talloze moeders zitten met een soort groothandel in bloemvazen, dat talloze vaders wel een dassen- of sokkenwinkel kunnen beginnen op de dag na hun verjaardag, en dat jonggetrouwden half vertwijfeld zich af zitten te vragen of ze alle dubbele cadeaux bij opbod zullen verkopen dan wel een bezaar moeten organiseren.

Ja, het is moeilijk om met een passend cadeau aan te komen bij alle mogelijke gelegenheden. En dit geldt zoveel te meer in de tijd, dat alle Nederlanders en voormalige Nederlanders in Canada bezig zijn zich te bezinnen op het soort geschenk, dat zij aan Canada gaan aanbieden ter gelegenheid van de herdenking van het feit dat 25 jaar geleden de in hoofdzaak Canadese troepen, Nederland terugvoerden in de rij van vrije naties, waarin het volk en niet een dictator regeert.

Er bestaat geen geschenk, hoe welgekozen en kostbaar ook, dat ook maar enigszins een vergelijking zou kunnen doorstaan met het geschenk dat deze troepen aan Nederland gaven in die mei-dagen van 1945.

Ons geschenk zal een materieel blijk van dankbaarheid moeten zijn op grond van een gift die wij ontvingen en die wel materiële aspecten had, doch in de kern beschouwd lag op geestelijk en emotioneel terrein: vrijheid, een toestand welke met geen geld te koop is.

Wij zullen dus ons moeten beperken: ons geschenk zal de symboliek dienen te vertegenwoordigen die de bevrijdingsgebeurtenis met zich droeg: een volk werd bevrijd door een volk, men bedankt dat volk in zijn hoofdstad, in Ottawa, waar de regering zetelt. Het ge-

schenk zal aan alle Canadezen moeten duidelijk maken wat in onze gedachten leeft en dus zal het geschenk iets dienen te zijn, dat kan worden waargenomen in heel Canada, ook al zou het Ottawa als zijn eigen plaats, zijn domicilie krijgen. Het geschenk zal Nederlands cultuur op waardige en sprekende wijze dienen te vertegenwoordigen. Bovendien zal moeten kunnen worden gezegd, dat aan de totstandkoming van het geschenk alle Nederlanders en voormalige Nederlanders in Canada hebben meegewerkt, ieder naar draagkracht en ieder vanuit de wil om dankbaarheid tot uiting te brengen.

Dat is allemaal niet gemakkelijk, want het kiezen van het juiste geschenk is onder alle omstandigheden een kunst, een brok levenskunst, een gevoel voor verhoudingen. Die keuze is een uitdaging, nuchtere Nederlandse koppen waardig. Wij komen hier nog op terug, want de plannen vorderen nu snel.

Ton Dening,
Public Relations.

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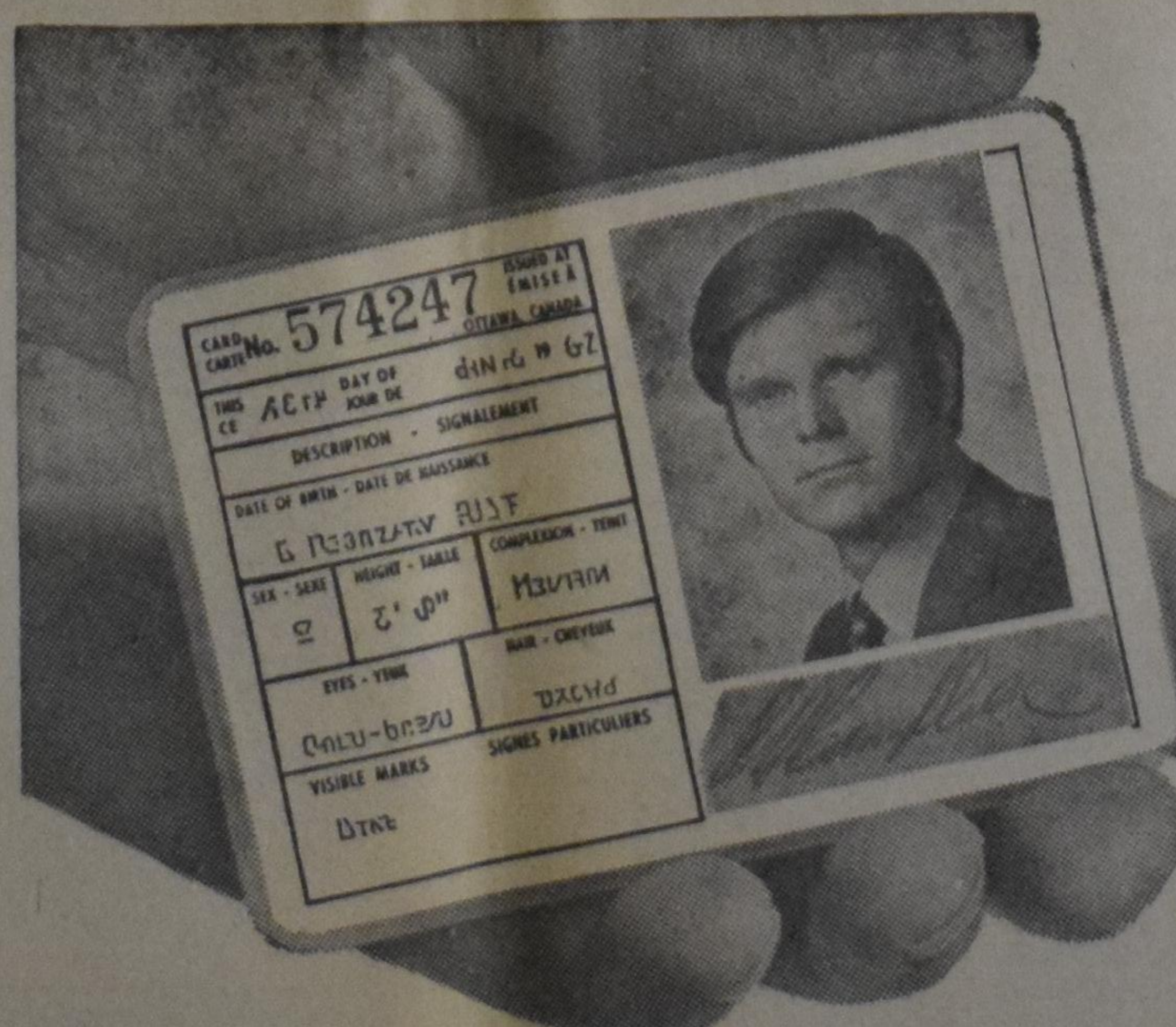
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"Vanaf het moment dat ik staatsburger van mijn tweede vaderland ben geworden, ben ik me ervan bewust geweest dat ook ik recht heb op volledige deelname in de toekomst van dit onmetelijke land, zijn vrijheid en zijn mogelijkheden."

"De Canadese vlag is nu ook mijn vlag en het doet me goed de rechten en plichten in volkomen gelijkheid met allen voor wie deze vlag waait te delen."

Komt U al in aanmerking om Canadees staatsburger te worden; om de voorrechten daarvan te genieten en de verantwoordelijkheden te dragen? Informeer bij het dichtstbijzijnde "Canadian Citizenship Court". In Halifax, Moncton, Montreal, Ottawa, Sudbury, Toronto, Hamilton, St. Catharines, Kitchener, London, Windsor, Winnipeg, Regina, Saskatoon, Calgary, Edmonton en Vancouver staat men klaar U te helpen. U kunt ook schrijven naar: Registrar of Canadian Citizenship, Secretary of State Department, Ottawa.

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The "Sense of Displacement"

(Continued from page 3)

SECOND GENERATION

If one looks at the "generation-gap" between the first and second generation of our immigrant community various patterns may emerge. There is a certain break between the generations, a clear-cut regression versus adaptation mentality. But what is far more apparent and deeper is the way that the second generation after an initial break-away from the regression-ethnic mentality is coming back to pick up the task of relating its historical expressions of faith to the complex new world of today. It seems that the vigorous strength of the second generation is driving the School Movement at the moment. These young Christian School supporters are not using arguments from the past but are better and better articulating even at the level of the Government present-day reasons for the Christian School: that the Christian School is not ethnic but Canadian, not a separate but a public school system for all Canadians that subscribe to a particular philosophy of life and education, that the public school system is humanistic in philosophy and basis and as such just as religious in nature as the Christian school system, that real democracy is not the force of being moulded into one homogeneous mass form, but that real democracy comes out in the frank acknowledgement of a pluriformity in society and that the government rather than pushing one particular view or philosophy should guarantee the freedom of different points of view expressed in society, etc. Although the first generation by and large seems to be pleased by this new and vigorous thrust and direction that the second generation is giving in continuing the activities started by their parents, there remains some friction. The first generation has emphasized hard work, shown the urge to possess your own house, a place of belonging. Many have sacrificed even to the point of essentials in the building of new churches and schools and establishing Action Groups of Christian witness. Little time and money was sometimes left for comforts and re-

creation. At the same time children could come under tremendous pressure from their parents to stay true to their parents' convictions, to get a good education as to make a success and secure a real place for themselves in life. Parents often seek to realize in their children what they themselves can not accomplish anymore. The younger generation has been reacting against these pressures exerted upon them, notably the work-ethics, materialism and traditionalism in it. On the other side of this confrontation between the generations the older ones may be suspicious what the new generation is "up to," especially in an age where the rebellious young seem to determine the future.

TO FIND ONE'S PLACE

How can we in our present situation best continue with the necessary task of adaptation, of integrating into Canadian society? The first thing is to recognize the evil of traditionalism. If regression becomes hanging on to the old, just because it is the old and therefore familiar and secure, it is a sin of idolatry (A. 95 of Heid. Cat.: "instead of the one true God who has revealed Himself in His Word, or besides Him, to devise or have something else on which to place our trust."). Israel of old sinned often by localizing God in a mechanical way: in the ark (I Sam. 4) or in Jerusalem in the temple ("This is the temple of the Lord"). In the Incarnation God shows how He really takes His place in our lives. Christ in His discussion with the Samaritan woman (John 4) pinpoints the place where we can worship God: "the true worshipers will worship the Father in Spirit and Truth." Institutionalized and organized religion always faces the danger of localizing God in certain specific places, or in certain specific liturgical and traditional expressions. Immigrant people may be tempted to localize God in the old-time religion as experienced in the old country and may, therefore, attempt to transplant the old structures as mechanical safeguards of the presence of God.

In the second place I would stress that in a wholesome process

of adaptation (integration) we as immigrants cannot just eradicate and forget our past. We first have to come to terms with our past before we can deal with our future. Even those that have successfully adapted to Canadian life still have deep emotional and spiritual ties with our Dutch past. Talking about very personal, intimate or spiritual matters we instinctively may change to the old Dutch language. Our faith has been shaped by the people God has used in the past. It is only in reconciling oneself with one's roots in the past that one can find real self-identity in the present, and the vigor to reach out in Christian self-fulfilment in the future. Abraham is asked by God to "leap into the unknown", a daring immigration move. Abraham can do it in faith, that is based on the promise of God that came to him before. An apt illustration of this principle seems to be present in the struggle of the black community in North America for dignity and a sense of identity. For a long time the solution was looked for in the way of adaptation only (become a "white" person as much as possible and escape your "black" past: hair was straightened, skins bleached, the white man's way of life copied). At the moment a much more realistic way of adaptation is being pursued: first of all go back to the "black" past and appreciate its beauty ("Black is beautiful"), study African history and the black's contribution to American history and culture. In this way we also as Dutch Canadians must know our past, that Dutch is beautiful, that God has granted us a marvellous and rich Christian tradition in theology and culture. God wants us to use these gifts of the past, not in a superstitious or idolatrous fashion but in a fresh, day to day dedication to the living Word of God.

In all the turmoil of adapting to a new life in Canada was as the Dutch immigrant community find tensions and differences among each other. Rather than hitting each other with Bible texts, and accusing each other of not being fully committed to God's will, we have to understand more of the dynamics of "regression" and "adaptation", of getting settled in a new place. Many of our differences are not theological or in the extent of commitment to Christ, but are differences of mentality, of expressions of true human concern of finding "one's place" in life. Many differences among us could be understood if we could communicate in Christian love across the gap of the generations, and the gap between different ways in which we all are striving to have a place to stand on. A living faith will direct us to places in the past (the God of Abraham, Isaac and Jacob — and the God of our fathers, and our early experience of God's presence) in order to give us the comfort and challenge of His presence to be experienced and personalized in the "here and now" and then to give us the courage of making the "leap of faith" into the unknown territory of a new world and a new time.

*) Rev. P. L. VanKatwyk is the pastor of the First Chr. Ref. Church of Kitchener, Ont.



From the Mailbox

THE BASIS FOR CHR. SCHOOLS

Dear Editor:

I would like to comment on the educational guidelines, and proposed bases for Christian Schools as introduced and compared by Dr. R. Kooistra.

I am pleased with the continued interest of Mr. Kooistra in pursuance of a true to fact basis for our Christian Schools.

I appreciate his interest in keeping the school open to public participation, provided they adhere to the Christian principles set forth by that school; and that these principles, expressed in a basis, should accommodate as many Protestant Christians as possible.

I agree that the newly proposed basis at times is weakened by passive sentences, and inconsistent use of references.

Nonetheless I find the proposed B.A. an improvement over the E.G. in that it is more explicit about the educational purpose — the learning of realities —, written in common, practical language.

Especially the recognition that teachers are subjected to their schoolboard (The body of membership representatives) is an improvement: a necessity.

However, I miss a statement of compliance with a known educational standard, governmental or other, as an objective.

I do not prefer the use of the word "office" since it is common to all believers, and teachers are no less fallible than other Christians.

Furthermore I consider the fostering of self-supporting citizens one of the educational functions of a school, and think that this should be expressed.

Finally, for a clear and comprehensive basis I would prefer to print in a separate closing paragraph, not only the Bible references, but also definitions and interpretations of the expressed values and their meaning.

I hope that this contribution may somewhat help the promotion of our schools.

J. M. Devries,
179 Burnside Dr.
London, Ont.

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TEACHERS

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The Laurentian Hills Christian School of Kitchener-Waterloo invites applications for

TEACHERS

for the school year of 1970-1971. Please forward applications to G. B. Vandezande, 11 Laurentian Drive, Kitchener, Ontario.

IMMEDIATELY

following the winter holidays (March 31) Timothy Chr. School in Rexdale, Ont., will need a

GRADE 2 TEACHER

Please send applications stating qualifications and telephone number to Mr. H. VandeBurg, Principal Timothy Christian School, 28 Elmhurst Drive, Rexdale, Ont.

TORONTO, ONT.

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TEACHERS

for the schoolyear 1970/71.

Please send applications stating qualifications and telephone number to Mr. H. VandeBurg, Principal, Timothy Christian School, 28 Elmhurst Dr., Rexdale, Ont.

The ST. THOMAS Ebenezer Christian School Society is in need of a qualified

TEACHER

in grades 1 & 2 for the '70-'71 season. Please send inquiries or applications to Mr. J. Groenenberg (secr.), 98 Park Ave., St. Thomas, Ont.

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one for the primary and one for the intermediate grades. Please send your application to Mr. Frank Weening, R.R. 2, Newmarket, Ont.

ST. CATHARINES

Several teaching positions will be open at the

CALVIN MEMORIAL CHRISTIAN SCHOOL

Teachers are kindly requested to send applications to Mr. John Stronks, principal, 300 Scott St.

The Toronto District Christian High School will have an

OPENING

in Phys.Ed. (boys) and/or Geography Departments. Please contact Mr. John E. Top, Principal, Box 527, Woodbridge, Ont.

DURHAM CHRISTIAN HIGH SCHOOL

Small, but growing! We're looking for enthusiastic teachers in: ENGLISH, SCIENCE, HISTORY. Please write: Mr. W. Bylsma, Principal, Box 238, Bowmanville, Ont.

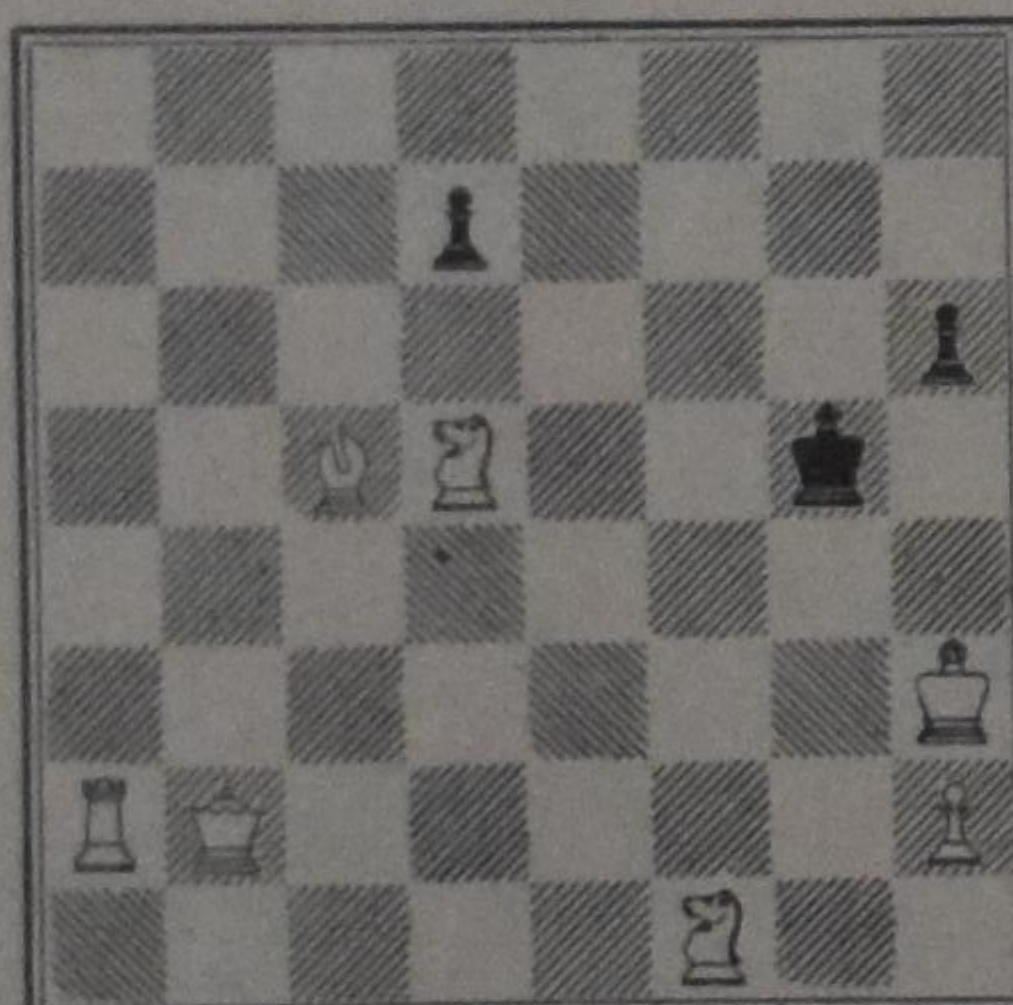
Let's Play Chess

Editor Mr. C. HESS

FOR YOUR ENTERTAINMENT

Say, chess amateurs, do you have a moment? I would like you to enjoy a very special problem, made by Julius Mentheim in Germany, 1814. This man was a genuine humorist and was filled with original ideas. The normal way of doing things in presenting problems, "White to play and mate in so many moves", was too dull for him. He liked to set extraordinary rules, for each problem different ones. For the one shown below, he ruled that the white King should not move, but that the white Pawn at R2 should mate at R4 in 9 moves. Well, this sounds unbelievable, doesn't it? Therefore I asked, do you have a moment? Let us play this crazy problem and find out how enjoyable it is:

Black: 3 pieces



White: 7 pieces

1. Q-KB6 ch, K-R4; 2. R-K2!, P-Q3; 3. R-K5 ch, PxR; 4. N-B4 ch, PxN; 5. N-N3 ch, PxN; 6. Q-B7 ch, K-N4; 7. PxP, P-R4; 8. B-B8!, P-R5; 9. PxP mate. Isn't this something? Note that all Black's moves are absolutely forced. If you like more entertainment of this light and humorous character, please, let me know.

Hamilton District Christian High School

needs Teachers for

FRENCH and MATHEMATICS

Other vacancies may occur.

We invite your applications by writing to Mr. P. J. Krosschel, Principal, 28 Athens St., Hamilton 41, Ontario.

FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

INFALLIBILITY IN DISCUSSION

Since in Reformed circles the infallibility of the Bible is being questioned today, it is necessary to consider whether this term has sufficient biblical basis. I found an excellent summary of the arguments in "A Defense of Biblical Infallibility" written by Dr. Clark H. Pinnock, Professor of Theology at the New Orleans Baptist Theological Seminary. I present the following quotation to my readers:

"Infallibility is a NECESSARY, not merely an OPTIONAL, inference from the Biblical teaching about inspiration. It is an intrinsic property and essential characteristic of the inspired text. This deduction from inspiration is proposed because it is one drawn by Jesus Christ and his apostles. All Scripture is God-breathed (2 Tim. 3:16). It cannot be broken and shall not pass away (Jn. 10:34; Mt. 5:18, 19). Scripture is the mouthpiece of God the Holy Spirit (Heb. 3:7; Acts 4:25). The words of God are placed in the mouths of his servants the prophets (Jer. 1:9; 1 Cor. 2:13).

Scripture as such and in its entirety is an oracle of God (Rom. 9:25; 15:14). The prime author of Scripture is the Holy Spirit. The human authors are His instruments in conveying a message of divine authority. God does not lie, and He insists that His children do not lie either. Divine truthfulness is the rock beneath Biblical infallibility. Biblical writers repeatedly claim their words are true and not false. Infallibility is essential to the basic belief in Scripture as God's inspired Word.

Jesus Christ everywhere demonstrated his belief in the absolute integrity of Scripture; the acknowledgement of his lordship certainly includes recognition of this authority.

The teachings of Jesus Christ are the highest authority to which the Christian can make direct appeal. To dismiss his doctrine is an insult to the Father, whose teaching it is (Jn. 7:15), and an attack upon the cornerstone of divine redemption.

The attitude of Jesus toward Scripture is wholly consonant with the entire self-attestation of Scripture. For not only do the Biblical writers express themselves clearly about the divine origin of Scripture, but the very way in which they introduce their citations ("it is written," "the Spirit says," "God says") and the way they appeal to minute particulars in the text (Mt. 12:42; Lk. 17:27) demonstrate the plenary view of inspiration which they held. What Scripture says is unconditionally true because God says it.

The provision of Scripture for the Church set the capstone on divine revelation in history. God who was active in the process of redemption culminating in Jesus Christ was also active in securing a reliable record of His revelation.

Inspiration refers to the accomplished fact of Scripture, which is the "finished work" (so to speak) of the Spirit of God. It does not refer to a literary mechanism by which the documents were researched, planned and eventually written down.

Inspiration refers to the special providence of God who is sovereign (Eph. 1:11) which in due time provided a God-breathed Scripture.

The inner testimony of the Spirit is essential to our appropriation of Biblical truth, but this is the accreditation, not the creation, of truth deposited already by the Spirit in the infallible Word." End of quote.

This quotation does not sound strange in Reformed ears. I hope that many of our readers will be profited by it. Those who continue to propagate that the well-known term "infallible," used to indicate the Bible, should disappear and be given up, believe that the fact of inspiration is not lost when infallibility is not accepted any longer. In the light of the strong arguments brought together on this page such belief is nothing else but wishful thinking. Do you think that the Bible could be the sword of the Spirit and his hammer to break stony hearts if inerrancy and failures would spoil what is written in it?

THE SHAPING OF A DISCIPLE

When God wants to drill a man, And thrill a man, and skill a man,
When God wants to mold a man
To play for Him the noblest part, When He yearns with all His heart
To build so great and bold a man, That all the world shall be amazed
Then watch God's methods, watch His ways!
How He ruthlessly perfects, Whom He royally elects;
How He hammers him and hurts him, And with mighty blows converts him,
Making shapes and forms which only God Himself can understand,
Even while His man is crying, Lifting a beseeching hand . . .
Yet God bends but never breaks, When man's good He undertakes;
When He uses whom He chooses, And with every purpose fuses
Man to act, and act to man, As it was when He began;
When God tries His splendor out, Man will know what He's about!

— Author unknown —

(Found in the Scarboro, Ont. C.R.C. bulletin.)

OVERTURE

derived from French, ouvrir or ovrir: to open, with different meaning: a. in music: introduction; b. in literature: introductory part; c. in church life: a proposal submitted to an ecclesiastical meeting.



The Presbyterian Journal reported the following:

In Fremont, Calif., an incident has just occurred which certainly does not represent the majority opinion in America, but which does indicate the direction of this nation, often supported by the organized Church. Steven Minden, a high school student, was telling of his faith in Jesus Christ to an informal circle on the school lawn during recess. A faculty member overheard the conversation and reported the student to the principal, Dr. Robert Callahan. The principal asked Steven, "Will you stop these discussions or do I have to suspend you?" When the boy answered that he could not honestly make such a promise, he was sent home. The principal explained to the parents: "The state's education code prohibits the teaching or instruction of any sectarian or denominational doctrine, directly or indirectly, on a public campus." Unlike the story of another Stephen, that of Steven Minden has a happy ending. The school district's attorney ruled that conversations on the lawn during recess "do not interfere with normal class operations."

CANADIAN CHURCH CALLED RED PROPAGANDA AGENCY

Vancouver, B.C. (RNS) — The Nationalist Chinese Ambassador to Canada charged here that the United Church of Canada is spreading Red Chinese propaganda through its churches.

Yu-chi Hseuh said in a press conference at the Hotel Vancouver that he had seen a poster of Mao Tse-tung hanging in the Sunday School of "one of the Christian churches in Canada."

Asked to name the church, he at first declined but later, under pressure from questioners, said: "I consider it is the United Church."

In reply, the British Columbia president of the United Church of Canada, Dr. Robert Cunningham, denied the charges that his Church is spreading Red Chinese propaganda.

"I regret that Hseuh found it necessary to make reference to this sort of thing," Cunningham said.

He said he, too, has seen such posters in some of his church's Sunday schools.

"If the posters do hang in our church it doesn't mean we agree with the philosophy of Communist China," Dr. Cunningham said.

Found in Presb. Journal.

WHEN YOU HAVE TO BUILD A NEW CHURCH: TRINITY C.R.C. OF EDMONTON, ALTA.

Congregational Meeting: Some 75 members attended the meeting. We enjoyed good fellowship together. The annual report of the clerk was read and accepted with thanks. The treasurer also gave us his annual report which was accepted for information. It is a blessing to have men willing to do this work for us and for the love of God. The proposed Budget was also unanimously accepted. Mr. A. Van't Geloof reported on behalf of the Building Committee. The financial side of the building program does not look too rosy! Although there is already some \$27,000.00 in the building fund. We received a donation from the Ottewell Chr. Ref. Church in the amount of \$800.00, which was gratefully acknowledged! But the prognosis is that we will need some \$160,000.00 for a simple, useful church building.

SCANNER

CHRISTIAN ACTION SUPPORTED BY THE CHURCHES (CHR. REF):

First Kitchener, Ont.:

Deaconal Information re: Collection for Jan. 18. The Association for the Advancement of Christian Scholarship is committed to the proclamation of the Christian Gospel in the world of science. Presently this area of God's Kingdom is served through many activities. The Association sponsors many study conferences for students, teachers and ministers. It publishes the Christian Perspectives Series — books containing lectures on such topics as politics, art, science, history, religion, etc. As a vital part of its task the Association sponsors lectures — such as Discovery I — for the general christian community. These talks explain a christian view of today's

complex life problems so that God's people may live richer lives. The Association also supports the Institute for Christian Studies in Toronto. This is a place where a community of christian scholars engage in scientific work. Hopefully, this small Institute will one day grow into a Christian university.

Orillia, Ont.:

CLAC is thankful for the Ontario Government's new regulation which permits its employees, who are hired after or on October 26, 1969 and who object "on the basis of religious or moral convictions" to paying dues to the civil service Association of Ontario, to have the equivalent of such dues remitted to a registered charity. While this legislative action constitutes a significant step forward in the light for freedom of association, this basic civil right will be upheld only when the government safeguards every person's right to join a Trade Union of his own choice, regardless of where he works. Those favouring the CLAC should

join it, whereas others should join either the CNTU or one of the socialist-oriented affiliates. These differently motivated Trade Unions should cooperate whenever possible. Together they should seek the well-being of the entire workforce, as well as that of the nation. Jointly, they should conclude one industry-wide collective agreement, binding on all. This cooperative arrangement would give meaningful content to the freedom of choice.

Renfrew, Ont.:

CALVINIST-CONTACT, the only Dutch Canadian paper that appears every week, needs more subscribers in order to survive. The postal rates have nearly killed a number of smaller publications. Calvinist-Contact does not attract the sizeable advertisements of food, clothes, cars, TV's which pay largely for the printing costs of regular papers like the Ottawa Journal, Citizen, Mercury, and Advance. Yet, for the equivalent of 4 cigarettes, it offers a great deal.

HITHER and YON

Guelph C.R.C. publishes a Report from Mkar Hospital, Nigeria, Africa.

Dear Christian Friend:

Just twelve months ago I wrote to you about our "Crisis at Mkar", where our half-finished hospital was in grave peril. Mud walls were being destroyed by ants — sanitary facilities were hopelessly inadequate — doctors operating on antique tables — thirty children crowded into a ward meant for ten. And now, one year later, I am pleased to report that thanks to your generous gifts, Mkar Hospital has survived the crisis.

Already many new buildings have been completed — a new out-patient clinic, a treatment center for expectant mothers, a training center for nurses and staff workers, a new operating theatre, a children's clinic.

What a wonderful response from you who believe in Christian medical missions!

Henry J. Evenhouse,
Executive Secretary,
Christian Reformed Board of Foreign Missions.

From Abbotsford, B.C. bulletin: Confirmation was received from the Classical Committee concerning the retirement of Rev. R. Groeneboer in Vernon, as of Dec. 15, 1969, for reasons of health.

From a report on General Council Meeting of Maranatha CRC of Edmonton, Alta.:

It was one of the decisions we made this evening to use the term "church council" instead of "consistory". It was felt that the word "church council" is more meaningful, also when we are dealing with outsiders. Rev. Jongsma spoke some words of thanks to the elders and deacons who had retired at the end of 1969. They were all presented with a book as a token of appreciation. By the way, these books were beautifully inscribed by Mr. N. Spronk.

News from Emmanuel CRC of Calgary, Alta.:

The consistory met with the long range committee to discuss the future of our congregation particularly in view of our location. After a lengthy discussion it was decided to discuss this matter with the consistory of First Church because of plans that might influence the course of both churches. In connection with this whole matter the consistory hopes to discuss with the congregation the following proposal at our annual congregational meeting: "The Em-

manuel Christian Reformed Church requests the consistory of First Christian Reformed Church to share its facilities for worship on Sundays."

The consistory of the First Christian Ref. Church meanwhile will publish in today's bulletin the following proposals to be discussed at their annual meeting:

1. In the event that the Emmanuel Christian Reformed Church requests to share our facilities on Sunday, consistory proposes to our congregation to grant this request for a period of six months.
2. In the event that the Emmanuel Christian Reformed Church decides on a definite location in the South West area for the purpose of building a church, our consistory grants permission to the Emmanuel consistory to seek transfer of up to thirty of our member families. The method of approach to these families shall be decided upon by the two consistories.
3. In the event that the Emmanuel Christian Reformed Church decides to worship in our church, it shall do so at a time allowing for our morning service to begin at 10:30 a.m.
4. In the event that the Emmanuel Christian Reformed Church decides to worship in our church, our consistory proposes to seek reimbursement in the amount not exceeding \$25.— per week. It is our hope and prayer that we may finally come to some kind of conclusion which is beneficial for our congregation and for the churches in Calgary in general.

Rehoboth CRC of Toronto, Ont.: The consistory agreed in principle to have Sunday-school on Sunday afternoons for school-age children. This requires additional teaching staff.

It has been said, "If you do good, good will be done to you." Something like this was experienced in Orillia, Ont. C.R.C.:

Two letters from the Ontario Hospital:

Dear Rev. VanDijk: Would you express to your congregation our appreciation for the enjoyable

evening they provided for the children of our Hospital School who were invited to your Christmas Party for community children. It was most exciting and an enjoyable experience that added to their Christmas cheer.

I was so pleased as were the children with the selection of books that were given to each child.

Sincerely yours,
Rev. Wm. Moreland, Chaplain.

Ladies and Gentlemen of the Church,

We, the girls and boys of the O.H.S. who were invited to the party at the Reformed Church would like to say, Thank you, to every one who helped in any way to put it on. We really enjoyed ourselves very much and appreciate your kindness in thinking about us.

Thank you once more and a Merry Christmas and Happy New Year to all.

Yours truly,
The Girls and Boys of O.H.S.

Have you ever heard about the sign at the entrance of a big metropolitan church? It reads, "Please, watch your purse, for not all of our members are converts." Cornwall, Ont. C.R.C. made an announcement, which somewhat reminds of that church sign:

A number of new church hymn-books are mysteriously disappearing. Check at home all of you please. Perhaps a few will return that way.

Bowmanville, Ont. gives a very good example:

Welcome! It happens from time to time that new families arrive and they worship with us for as many as 6 (six) weeks before they are being welcomed individually, or greeted and invited for a cup of coffee. That is a cold attitude which may no longer continue. To overcome this the consistory has decided that as soon as we go into the new church 2 members of consistory will greet each and every member worshipping with us with a handshake, at the entrance of the sanctuary, and strangers and visitors will be invited afterwards for a cup of coffee. To have friends is good, but that may not go at the expense of loneliness of others, let us therefore all take this attitude that our friendliness be known to all people as Paul would say it.

TRY IT

No. 14

Cosmetic care makes one beautiful BUT schematic work makes one wise.

Solution No. 13: Mordecai (Ido Cream)

Schools and Covenants

②

Can christian schools be based on the Bible?

In our earlier article we dealt with the misconception that some well-known verses from Deuteronomy can form the basis for educational theory. I pointed out that Moses' sayings to teach his words to the children in Israel were primarily a method to make the adults in Israel remember these words. Of course the children would learn these words as well. But we may not enlarge these texts to mean that all education of children occurs under the direct authority of the parents. We saw how this interpretation of these texts would get us into difficulty since Deuteronomy 4:9 makes mention of grandparents as well. In addition, how would we be able to reconcile such an understanding of these texts with the commandment of Moses to the elders in chapter 31:9-13?

"Moses committed this law to writing and gave it to the priests, the sons of Levi, who carried the ark of Jahweh's covenant, and to all the elders of Israel. And Moses gave them this command. At the end of every seven years, at the time fixed for the year of remission, at the feast of the tabernacles when the whole of Israel comes to look on the face of Jahweh your God in the place he chooses, you must proclaim this law in the hearing of all Israel. Call the people together, men, women and children and the stranger who lives with you, for them to hear it and learn to fear Jahweh your God and keep and observe all the words of this law. Their children who as yet do not know it, shall hear it and learn to fear Jahweh your God for as long as you live in the land that you

are crossing the Jordan to possess."

Again, if we isolate the underlined words from the context, we cannot escape the impression that education is not the function of parents at all, but of the elders of the congregation, once every seven years, during the ceremonial reading of the law. Of course such a conclusion would be erroneous.

To sum it all up: we have seen that to say that education is the responsibility of the parents, in the sense that these parents (as parents) are charged (exclusively) with this responsibility is based on a misreading of the Bible.

Complex of responsibilities

But if the parents are not responsible, is the state responsible? Have we fought for the wrong principle all along, and should we not have begun our christian schools? Is the department of education then really the boss in the school?

Of course not. We should not be so eager to always think in extremes, in either—ors. This matter of christian schools cannot be simply settled on the basis of EITHER the state, OR the parents. In fact, as we shall see, the state has responsibilities, — unique state responsibilities. The parents have responsibilities, — unique parent responsibilities, and the community of God's people has responsibilities, — unique community responsibilities. And grandparents have responsibilities, — unique grandparent responsibilities. And the Church has responsibilities, — unique Church responsibilities.

The beginning of a nation

Let's go back to Deuteronomy: that fascinating, revealing, sometimes very funny, Revelation of God.

"Keep the words of this covenant and observe them and you will thrive in all you do. All of you stand here today in the presence of Jahweh your God: your heads of tribes, your elders, your scribes, all the men of Israel, with your children and your wives (and the stranger too who is in your camp, whether he cuts wood or draws water for you), and you are about to enter into the covenant of Jahweh your God, a covenant ratified with dire sanctions, which he has made with you today, and by which, today, he makes a nation of you and he himself becomes a God to you, as he has promised and as he has sworn to your fathers Abraham, Isaac and Jacob." (chapter 29:8-13)

These and other passages in Deuteronomy indicate that a change is taking place in the relationship between Jahweh and Israel. Until now Israel had not been a nation. It had been a wandering tribe, or set of tribes, without roots, without a home, where everybody does what is good in his own eyes. In chapter 12 Moses observes: "You must not act as we do here today: every man does what seems right to him, for as yet you have not come to the resting place and the inheritance that Jahweh your God is giving you."

In the desert all Israelites had the same office, the same task, namely to look after their families

the gathering of manna and what would happen in downtown Toronto during rushing hour, if we did not have policemen to regulate traffic (for each man would be his own policeman!), or how would it be possible to get the goods you make to your customer, without the intervening transport companies, retail outlets, banks and other economic institutions in our differentiated society, with thousands of men filling specialized offices, adept at doing a few things well. We divide labour tasks among ourselves. (By the way, I'm not saying that this increased specialization of our age is not creating tremendous problems! But that's another matter.)

If you looked at Israel, you saw thousands of families, each doing more or less the same thing: looking after the needs of the family, in quite the same, undifferentiated way.

Some exceptions were beginning to appear.

Division of tasks

First of all Moses himself most likely did not look after his own family in the same way, for he would have been far too busy looking after the whole of Israel. And towards the end of the wanderings, when the people of Israel increase in number, he is forced to get help from the people themselves, and he appoints the beginnings of government and judiciary as we have seen. The Levites are given a special office, and they are exempt from the family-maintenance tasks. But it is likely, that government and judiciary were only part-time occupations, extras with the regular work. For a long time we see the Israelites, even in Canaan, operate as they did in the desert. It is interesting to note that we read the words: "every man did that which was right in his own eyes." even in the last verse of the book of Judges, after a considerable period of settlement in Canaan!

This pattern of life was all right in the desert, but you cannot continue it when you have settled as a nation in a specific territory.

Just think of the life today, and ask yourself how we could possibly live in tribal fashion. Just think

of the gathering of manna and what would happen in downtown Toronto during rushing hour, if we did not have policemen to regulate traffic (for each man would be his own policeman!), or how would it be possible to get the goods you make to your customer, without the intervening transport companies, retail outlets, banks and other economic institutions in our differentiated society, with thousands of men filling specialized offices, adept at doing a few things well. We divide labour tasks among ourselves. (By the way, I'm not saying that this increased specialization of our age is not creating tremendous problems! But that's another matter.)

The point of the contrast is to realize, that between nomadic Israel and our twentieth century lie centuries of increased specialization and differentiation, growth from tribal patterns of life to national patterns of life. Indeed, we have seen how the laws of God given to men have been worked out and are being worked out, true to the cultural mandate of God to man, to subdue the earth: in teamwork style.

Richness in social development

It is well to realize that we are dealing with a qualitatively different phenomena. Families in nomadic Israel would have their tensions and conflicts and they would settle these between themselves, or with the help of Moses; but the settlements would be part of the fabric of a large family life, as the family was just about the only social unit. However, in 16:8-13 we read:

"If a case comes before you which is too difficult for you, a case of murder, legal rights or assault, or any dispute at all in your towns, you must make your way to the place Jahweh your God chooses, and approach the levitical priests, and the judge then in office. They will hold an inquiry and give a decision for you. You must abide by the decision they pronounce for you in that place which Jahweh chooses and you must take care to carry out their instructions. You must abide by the verdict they give you and by the decision they declare to you, swerving neither right nor left of the sentence they have pronounced for you. If anyone pre-

sones to disobey either the priest who is there in the service of Jahweh your God, or the judge, that man must die. You must banish this evil from Israel. And all the people shall hear of it and be afraid and not act presumptuously a second time."

This is a clear example of a division of labour in Israel. The judiciary has an office, separated from the family pattern of life. Its decisions, reached in the prescribed way (19:5 for instance) are binding on the nation, and are arrived at in a national setting. The office of judge is not part of a family-fabric, but a specialization within a growing national fabric.

It would easy to find examples of similar differentiation in the Bible; for instance, regarding the offices of elders, rulers, scribes, prophets, soldiers (Abner and Joab, under Saul and David), builders and manufacturers. None of this differentiation is extension of family patterns. In fact, varying social patterns are arising next to the family patterns, as life becomes more complex.

Perhaps we could sum it up this way. When Moses addressed Israel, prior to its entrance into Canaan, did Israel have:

A government? The answer is: No, but almost.
An army? Only when the occasion called for one.
A judiciary? Just about.
A transportation system? No.
Manufacturing? No.
Businesses? Just a few.
Labour unions? No.
An educational system? No.

However, this is not to say that Israel was not governed, did not fight, was not judged, did not move, produced no goods, did not work or did not learn.

And as we read through the Old Testament, we see varying social institutions develop, for the Old Testament covers hundreds of years, enough time for such development. We cannot find much of this in the New Testament of course, seeing that it covered only a very short time, less than one hundred years.

Back to school

It would be interesting to observe the birth and growth of

(Continued on page 12)



THE WORLD AROUND US

The United Arab Republic

Egypt has been the key country in the various Arab attempts to wrest the Palestinian territory from the Jews. Even after the 1967 war and the closing of the Suez canal, the United Arab Republic still occupies this commanding position. Although Gamal Abdel Nasser's leadership has been open to question, and his reputation has been damaged somewhat, his position is still secure and he must still be classified as the most influential Arab leader. Egypt's position comes in part from the strategic location she occupies, in part from her large population, and in part from the strong leadership she has produced in the last decade. She is not the richest, nor the largest Arab nation, but her position as leader of the Arab world is, at least for the time being, not seriously challenged.

Egypt does, however, have some serious internal problems. Before the Six Day War the nation had an area of some 386,200 square miles, but only 3.5 per cent, about 13,500 square miles, was settled and under cultivation. The remainder of the country, except for some 2,850 square miles covered by lakes, marsh areas and the Nile River, is desert. Last year the population was estimated to be 34,500,000 people, and the density in the Nile Valley was 2,800 people per square mile. Because Egypt has one of the highest birth rates in the world, the population by 1980 will number about 46,750,000. In addition to this natural increase, the population problem is further compounded by thousands of Palestinian refugees, mostly from the Gaza strip, who have sought refuge in Egypt, and by displaced persons from the battle zones in the areas of the Suez Canal.

This has created serious problems of urbanization. Cairo last year had a population of more than four million, Alexandria almost two million, and Giza more than half a million. The industries in these cities can not support such a very rapid increase, neither can housing be built that quickly. The literacy rate throughout the country is only 26 per cent, and this further adds to the difficulties. About 57 per cent of the people depend on agriculture for their livelihood. The cotton crop is the mainstay of the agriculture, but in 1968 the worst worm infestation in half a century reduced this source of income drastically. The Six Day War, and the continuous hostilities since then, have also made life difficult within the country.

Revenues from traffic in the Suez Canal ceased when that artery was closed, and the loss of oil in the Sinai peninsula was significant. Of course tourism dropped quite drastically because of the hostilities and has remained very low since then. The government, however, has tried to make up the losses in a number of ways. Oil explorations in Egypt proper have uncovered substantial reserves, and although not all finds are being tapped yet, the estimated production during 1969 was about 270,000 barrels per day. The lost Suez revenues have been recovered by contributions of some \$250 million from Kuwait, Saudi Arabia and Libya (following the Khartoum Conference of 1967). The Aswan High Dam is virtually completed and the government is looking for other projects to undertake. Since all large financial, industrial and commercial enterprises have been nationalized during the sixties, it is relatively simple for the government to undertake whatever it feels is necessary. High priority is given to an oil pipeline from Port Suez to Alexandria and negotiations with Italian and French groups are currently underway in the hope of raising the necessary \$300 million. There are also plans for the construction of a \$45 million, 40,000 ton capacity aluminum plant, and a 450,000 ton per year triple phosphate plant at a cost of \$70 million. The Soviet Union is expected to assist in these latter two undertakings.

In spite of the losses and difficulties resulting from the war, Nasser has continued to be a popular leader in Egypt. A strong sense of Egyptian nationalism, in part fostered by Nasser, has made it possible for the people to endure much with the hope that final victory will reward them greatly. Nasser is a clever politician, and in spite of the fact that Egypt operates under the one-party system of the Arab Socialist Union, he has remained well liked. The party fosters a socialist, authoritarian and cooperative society, with basic units in the village, the factory, the school, business enterprise and urban centers. All pervasive as it may be, and tied to a Muslim culture and society, the party, under Nasser's direction, has moved cautiously toward a more secular society.

Nasser has little, if anything, to fear from the general public. Only the army, some government figures, and a number of students seem, at times, to be a threat to the regime. In 1968-1969 there was some political turbulence; a few 'plots' and 'traitors' were reported, and a number of influential people were removed from their positions. In November, 1968 the universities were closed because of alleged student disorders and were not reopened until January 1969. But since then there has been very little internal difficulty.

Relations with the United States have officially not been restored yet, but there appears to be a lessening of the militant attitude which the U.A.R. adopted in 1967. The Soviet Union remains the good friend it has been for many years. In addition to continuous economic aid, the U.S.S.R. has also rebuilt a great deal of the Egyptian military equipment that was lost during the war. Estimates vary, but it seems that the total is in the neighbourhood of \$2.5 billion. This would include the 500 tanks and the 150 supersonic airplanes the Soviet Union has promised. Presently there are some 3,000 Soviet technicians in the U.A.R. The Soviet Mediterranean fleet makes frequent calls, even though facilities are not really very good.

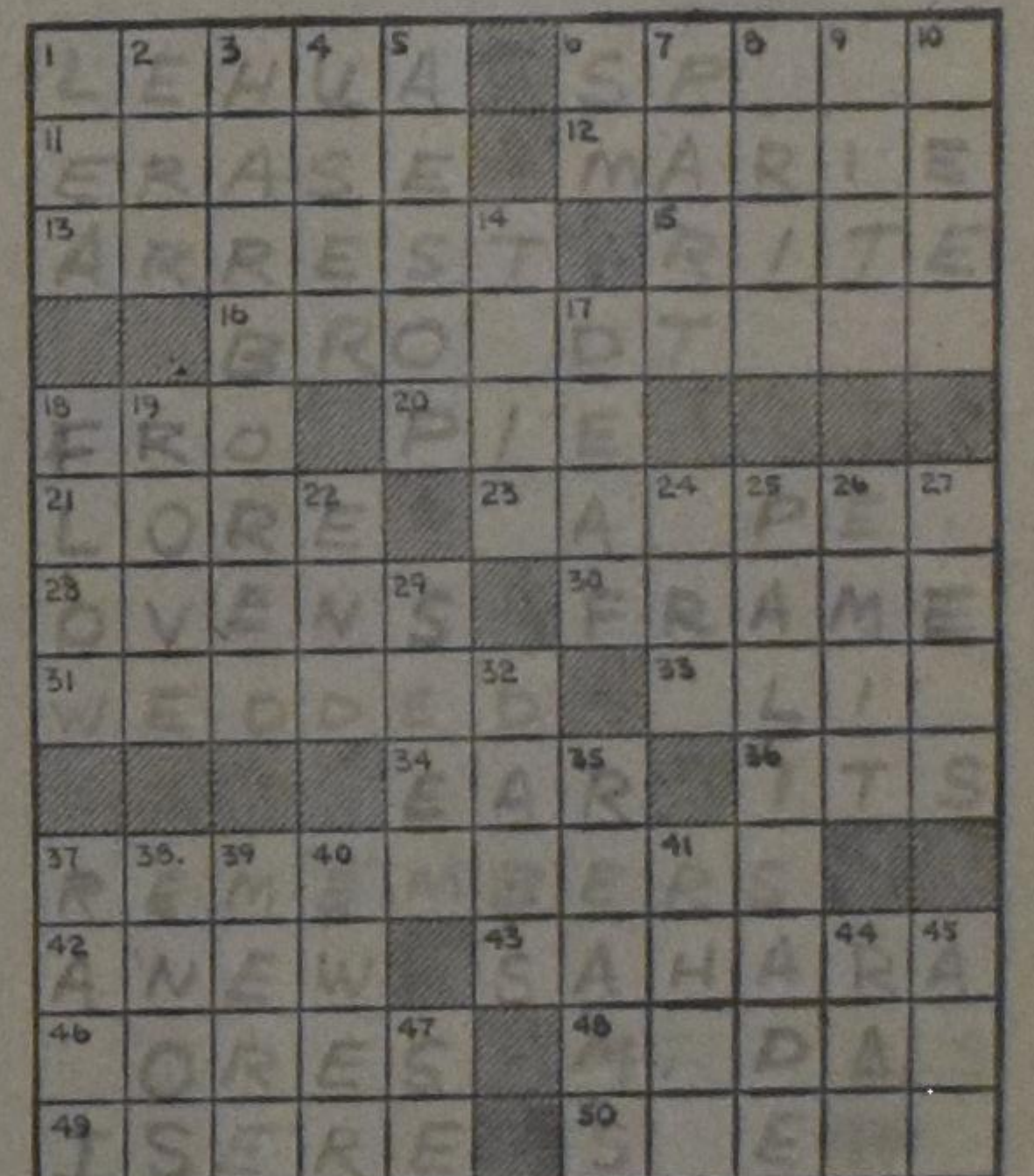
Ties with the other countries of the Eastern bloc have also been tightened. In 1968 trade agreements were signed with Rumania, Poland, East Germany (which is fully recognized by Egypt), and Yugoslavia. In April 1969 an agreement was signed with Czechoslovakia to provide locomotives, electrical equipment and street cars, along with needed technical assistance.

The conflict with Israel overshadows everything else in Egypt. It could hardly be any other way considering that Israeli planes make frequent sorties over U.A.R. territory and in the last few weeks have even flown over Cairo a number of times. Nasser has of late taken a less hostile attitude toward Israel, but this is probably in part because he can do little at present against the Israeli planes, and because the Arab guerilla groups, especially Al Fatah, do as they please even without Nasser's approval. The commando raids into Palestine are a thorn in Nasser's side because they bring Jewish reprisals which hurt Egypt greatly (as, for instance, the loss of two complete radar installations in the last few weeks). Nasser would much prefer to leave the Jews alone for the time being until he has all the equipment that has been promised him by the Soviet Union (and maybe some Mirage planes from Libya). Once all the Arab nations have their armaments, then a concerted attack on Israel should be undertaken. The difficulty is that the Arab nations, in spite of their public exhortations, cannot work together. Even Nasser, for all his political astuteness cannot seem to bring them all together to carry out his plan.

J. J. Bout.

CROSSWORD PUZZLE

- ACROSS**
- Hawaiian tree
 - Short gaiters
 - Rub out
 - Antoinette
 - Take into custody
 - Ceremony
 - Fur
 - To and
 - Dessert
 - Knowledge
 - Wattle
 - Baking chambers
 - Bowling term
 - Married
 - Medley
 - Lend an
 - Pronoun
 - Recalls
 - Afresh
 - Desert
 - Customs
 - of Honor
 - French river
 - Percolates
- DOWN**
- Meadow
 - Blunder
 - Sheltered
 - Consumer
 - Writer of fables
 - Size (abbr.)
 - Role
 - Opera solo
 - Monkey
 - Blind
 - Appendage
 - Unable to hear
 - Ebb and
 - Wander
 - Conclude
 - Con's partner
 - Fortification
 - Send forth
 - Ionian city
 - Appear
 - Pecks
 - Quantities of paper
 - Branches
 - Adam's grandson
 - Mother (French)
 - Pitcher
 - Former Korean president (abbr.)
 - Man's name (poss.)
 - Compass direction (abbr.)
 - Knock



RASHER ABA
DEFINITE BOY
AGAIN SPOT
MARTS EAGLE
EL DE SS
SEVERED BIL
THANEN
QAM TIDLIST
HR AM OR
AESOB CHLOE
STOON RIATA
TEN AMENDE
ESS NEEDED

SOLUTION
to previous
Crossword Puzzle

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Rev. and Mrs.
R. W. POPMA

and the 30th anniversary of our father's ordination to the ministry.

The Family Popma.
Trenton, Ontario.

We wish to announce the safe arrival of our first child

JOANNE EVALYNN
Born on Sunday, February 1, 1970.
Joe & Ann VanTuyt
(nee Hartman).
Wellandport, Ont.

First grandchild for Mr. & Mrs. Harry VanTuyt, Wellandport, Ont.
Tenth grandchild for Mr. & Mrs. Jurjen Hartman, Dundas, Ont.

Praise be to the Lord, who has graciously enriched our family with the birth of a daughter and sister

CHRISTINE WILMA
Henry & Thea Kaemingh.
Arnold.
Robert.
Lorraine and Carolyn.
January 29, 1970.
R.R. # 4, Simcoe, Ont.

Thankful to the Lord we joyfully announce that He entrusted to our care a son,

MICHAEL - ALBERT
Born February 3, 1970.
A brother for Michelle.
Albert & Wilma Mulder
(nee Luimes).
11 Skipton Rd.,
Ottawa 12, Ont.

With thankful hearts to our Covenant God we announce the birth of our daughter and sister

MARLENE WILMA
born February 4, 1970.
Mr. & Mrs. Art. VanVliet.
William, Jacqueline,
Andrew.
R.R. # 4, Fenwick, Ontario.

Allen die hun medeleven hebben betoond in hun gebeden, brieven en kaarten bij het overlijden van ons zoontje en broertje Arthur, zeggen wij hartelijk dank.

"Geprezen zij de Here, dag aan dag draagt Hij ons. Die God is ons heil." (Ps. 68:20)

Mr. & Mrs. B. LUBBERTS
en kinderen.
R.R. 2, Hannon, Ont.

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It has pleased the Lord to take unto Himself our dearly beloved wife, mother, and grandmother

KORNELIA BRINK
(née GUIKEMA),
at the age of 74.
2 Corinthians 5:1.
January 30, 1970.
Sarnia, Ont., 1183 Pontiac.

Sarnia, Ont.:
A. J. Brink.
Burgessville, Ont.:
Anton and Mien Burgers.
Oosterbeek, Holland:
Gerrit and Stien Brink.
Sarnia, Ont.:
Andy and Janny Hoekstra.
Sarnia, Ont.:
Peter and Susan Vanooosterom.
Atlanta, Ga., U.S.A.:
John Brink.
Goderich, Ont.:
Henk and Linda Brink.
And 21 grandchildren.

Funeral service February 2, 1970 at Second Christian Reformed Church, Sarnia at 1.30 p.m., with interment following at Lakeview Cemetery.

Op 1 februari 1970, na de morgendienst, nam God plotseling tot Zich onze geliefde vriendin

Wed. T. ZUIDHOF,
op de leeftijd van 78 jaar.

Zij leefde met Christus.
En 't sterven gewin.

Haar vrienden:

Mr. & Mrs. A. de Jonge.
Mr. & Mrs. H. Kits.
Mr. & Mrs. R. Nederlof.
Mr. & Mrs. H. Veuger.
Mr. & Mrs. F. Zee.
Red Deer, Alta.

On zondag de 1ste februari 1970 nam de Here plotseling tot Zich in Zijn heerlijkheid, na de morgen kerkdienst, die ze nog bijwoonde, ons trouw medelid

Mrs. T. W. ZUIDHOF,
op de leeftijd van 78 jaar.

Moge de Here de nabestaanden sterken in hun verdriet.

Namens de Vrouwenvereniging "Golden Hour Circle",
Mrs. H. Kwantes, president.
Mrs. G. Zee, secr.
Red Deer, Alberta.

Op 5 februari 1970 nam de Here toch nog plotseling, na een lang lijden, tot Zich, mijn lieve man, vader en grootvader

JOHANNES BEIMERS,
op de leeftijd van 75 jaar.

Hendrikje Beimers—Alkema.
Jan Beimers.
Aaltje Beimers—Tulner.
Klaas Beimers.
Tjik Beimers—Visser.
Wop Beimers.
Fijkje Beimers—v. d. Ploeg.
Harke Beimers.
Iepkje Beimers—van Dijk.
Renze Beimers.
Tina Beimers—Slagersma.
Bertus Beimers.
Harmien Beimers—Alkema.
Gerrit Beimers.
Annie Beimers—Walsma.
Johannes Beimers Jr.
Tini Beimers—van der Sleen.
Andries Beimers.
Johanna Beimers—Zandbergen.
En 36 kleinkinderen.

See for

"TEACHERS WANTED":
page 8.

"ANNIVERSARIES":
page 2.

We have received word from Australia that on the 4th of February, 1970 the Lord has taken home, after a serious illness, our dear daughter-in-law, sister and sister-in-law and aunt

HELENA G. VAN REENEN
WASSENAAR,
nee VEENENDAAL.
The families Veenendaal,
Van Reenen.
Sarnia, Ont.

It pleased the Lord to take unto Himself our dear husband, father, and grandfather

JACOB FLIKKEMA,
at the age of 63 years.

"Thou shalt guide me with Thy counsel, and afterward receive me in glory." Ps. 73:24

Jane Flikkema.
Albert en Henny Flikkema,
Georgetown, Ont.
Peter and Ann Flikkema,
Huttonville, Ont.
Henry and Tena Klumpenhower,
Brampton, Ont.
John and Jane Flikkema,
Brampton, Ont.
Gerritt and Diane Pikkert,
Brampton, Ont.
Walter and Joanne Mann,
Brampton, Ont.
Dick and Greta Biersteker,
Newcastle, Ont.

At home:
Bill.
Mike.
Francis.
Richard.
and 17 grandchildren.

February 4, 1970.
R.R. 3, Streetsville, Ont.

Nog vrij onverwacht heeft de Here uit ons midden weggenomen ons oud lid

JACOB FLIKKEMA,
op de leeftijd van 62 jaar.

Moge de Here zijn achtergebleven vrouw en kinderen met Zijn rijke troost blijven omringen.

Namens de Mannenvereniging "Onderzoekt de Schriften",
S. Talsma, voorzitter.
J. Buisman, secretaris.
Brampton, Ont.
4 Februari 1970.

On Friday, February 6, 1970 the Lord promoted to His Glory, our beloved wife and mother,

NELLY ENDHOVEN,
nee VERDONK,
at the age of 54 years.

Gary Endhoven,
Brockville.
Rita and Bill VanderBurg (fiance),
Rexdale.
Ena, Kingston.
Nelly and Elbert VanDonkersgoed,
and Eleanor, Drayton.
Thea and Gerry Ouwehand (fiance),
Hamilton.
Tony, Peterboro.
Martin, Brockville.

The members of the Brockville Society for Christian Education express their sincere Christian sympathy to their principal Mr. G. Endhoven & family in the passing away of their wife and mother

Mrs. G. ENDHOVEN.

May the knowledge that Jesus has prepared a place in heaven for His child be your comfort and sustain you in this time of sorrow.

Rev. 21:4.
"And God shall wipe away all tears from their eyes, and there shall be no more death, sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Het behaagde de Here om nog onverwachts van ons weg te nemen onze geliefde moeder en grootmoeder

SAAKJE VAN DER KOOL,
geboren BRINK,
op de leeftijd van 66 jaar.
Psalm 116:1 (onberijmd).
De bedroefde kinderen:

Beamsville, Ont.:
Mr. & Mrs. Steve VanderKooi—Batenburg.
Toronto, Ont.:
Mr. & Mrs. Harry De Jong—VanderKooi.
Brantford, Ont.:
Mr. & Mrs. Jelle VanderKooi—Smeda.
Brampton, Ont.:
Mr. & Mrs. Dick Miedema—VanderKooi.
Barrie, Ont.:
Mr. & Mrs. Matthew Verkuil—VanderKooi.
Newmarket, Ont.:
Mr. & Mrs. John Weening—VanderKooi.
Bradford, Ont.:
Mr. & Mrs. Joe VanderKooi—De Beer.
Dunnville, Ont.:
Mr. & Mrs. John Keen—VanderKooi.
Jarvis, Ont.:
Mr. & Mrs. Bob VanderKooi—Bergsma.
Toronto, Ont.:
Mr. & Mrs. John VanderKooi—Walls.
en 39 kleinkinderen.

De teraardebestelling heeft inmiddels plaats gehad op 12 februari 1970 in Mount Pleasant Cemetery te Bradford, Ont.

Onverwacht heeft de Here uit onze ledenkring tot Zich genomen

Mrs. S. VAN DER KOOL.

"Dan ga ik op tot God's altaren."

We betuigen onze deelneming aan de familie, en wensen hen 's Heren vertroosting toe.

Namens de leden van de Vrouwenvereniging "Belijden en Beleven",
Mrs. G. Assies, Pres.
Mrs. P. Poortinga, Secr.
Jarvis, Ontario.

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FROM THE BOOKSHELF

NOTES ON CHRISTIAN RACISM,
by Donald Holtrop.
Wm. B. Eerdmans' Publishing Company.
46 pages, 95¢.

Notes on Christian Racism is a Reformed Journal Monograph, reprints from the Reformed Journal.

Following the literary device of C. S. Lewis' *Screwtape Letters*, Donald Holtrop, who works for the Civil Rights Commission of the State of Michigan, has written a series of letters from Haitall to his underling, Cherchait. The letters deal with "Christian Racism", that is, with white people's attitudes and actions which abet racism.

This is clever writing which scores the point that white Christians both in their attitude and in their actions have contributed in many ways to today's racism. Separate 'letters' deal with the racist's use of Scripture, housing conditions, promoting conflict, exploiting fears, purchasing power, voting power, education, employment, and the threat to the racists from a group in the church which would bring radical justice to society.

The literary device would have the reader think that racism is as black is the devil. Although people who today promote integration among the races are usually not in the habit of speaking so exclusively in terms of black and white as to attribute all motives behind racism to the instigation of the devil, the point is made that the evil one (Haitall) can only rejoice at the gross injustice done to the blacks. Racism is one of the few topics upon which some people still speak in absolute terms.

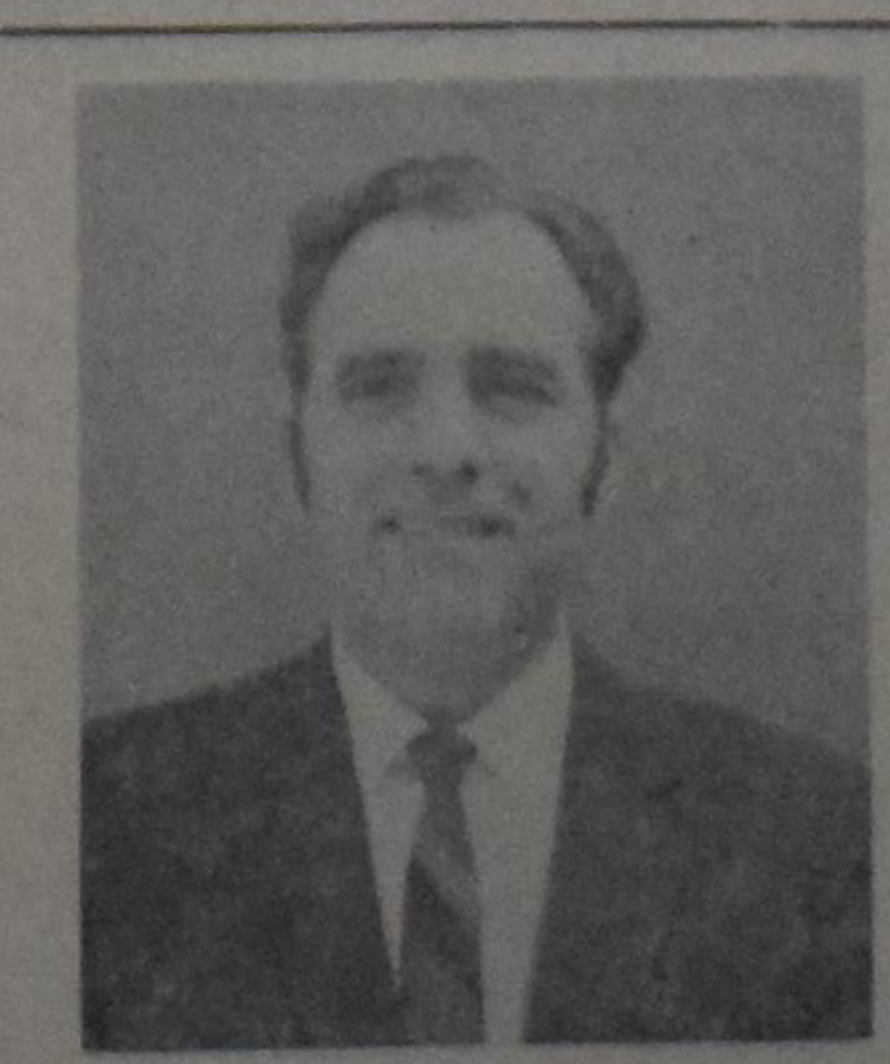
Perhaps we are asking too much from such a small pamphlet, but here is the pressing mandate of the christian community in North America: How can we be the light of the world and show our society the way to go? To this crucial question we should give much concerted attention and continue to search for an answer until the Lord shows us what we should unitedly do. If Christian Racism contributes to such an all-out approach to society's great problem it will have accomplished a good purpose.

Paul G. Schrotenboer.

The happiest people I know are people who know God. They have the biggest times, the heartiest laughs. There is real fun and joy and assurance that comes from knowing God, from having a strong faith in him.

Billy Graham.

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— KOOPT BIJ ONZE ADVERTEERDERS —

Schools and Covenants

(Continued from page 10)

various social organizations in Israel, education as a non-family, non-tribal, national activity?

We find some traces of specialized education in the schools of prophets (1 Samuel 10:5, for instance, and 2 Kings 2:3). But we do not read about education as a national activity at all, with the possible exception of one isolated text (1).

Instead, children were "reared" (not "educated"); they were quickly taught the practical skills of being a farmer, a carpenter, or whatever job their father held. Girls were taught to become housewives and mothers. Few Israelites could read. An interesting confirmation of this fact we find in Deuteronomy 25:10-13:

"If you are making your fellow a loan on pledge, you are not to go into his house and seize the pledge, whatever it may be. You must stay outside, and the man to whom you are making the loan shall bring the pledge to you. And if a man is poor, you are not to go to bed with his pledge in your possession. You must return it to him at sunset so that he can sleep in his cloak and bless you; and it will be a good action on your part in the sight of Jahweh your God."

A pledge, in other words, is not an I.O.U. that you sign. Rather it is a valuable possession, like your clothes. Eminently sensible for an illiterate, "undeveloped" nation of course, when the flexibility of our financial system has not come through.

Some boys were taught how to read and write. Later on we read of the use of scribes, and of secretaries, for instance the scribe of Jeremiah. But it is also interesting to note how much value was attached to the use of seals. Seals of course are pictures, and

pictures are easy to recognize, even by an illiterate nation. Other evidence for concluding that Israel was basically an illiterate nation, is that paper was available only in the form of very expensive papyrus, imported from Egypt.

In addition, eastern people have always relied heavily on oral traditions; so much so, that even those "books" (rolls actually) that existed were to be read aloud by one man to a gathering of illiterates. (2) Hence there was little need and less potential for a national education towards literacy.

Summary

When Moses gave his farewell address he observed that Israel was going to be a nation; not a bundle of individual households, loosely tied together in wandering tribes, but a nation, a unity, a community.

As a nation is developed differentiated social structures: government, judiciary, clergy, agriculture, cities, courts, handicrafts. It never did develop a broad system of schools as we know them.

And thus we are left with a problem. For if only Israel had developed schools, national educational institutions, then we could have had an Old Testament sample of how to go about educating our children ourselves. But Israel had not, and we do not possess this sample.

We have seen already how dangerous it is to develop educational theory out of isolated texts, and how involved in contradictions we become. That method is not very good. If we were talking about government, we have at least some description of Old Testament government to compare with and test against. But with education we are stuck.

A long way to go

Does that mean that the Bible has nothing to say about educa-

tion, and any old way is good enough? Of course we do not say this. It does mean, however, that our job is more difficult than we had originally thought. We shall have to think about the place of family in society, and of the task of the state, and of the nature of the community of the body of Christ, and of the task of the instituted church, and somehow do some communal thinking about how schools ought to be organized. We shall have to find out how schools relate to other societal structures, and what their purposes ought to be. Let's begin that task next time.

Footnotes:

1. Matthew 17:24. One commentator argues that this tax was intended for the maintenance of the Jewish instruction in synagogues all over the Roman empire; a system of education tax?
2. For an instructive book, I recommend: *Every day life in Old Testament times*, by E. W. Heaton, published by D. T. Batsford Ltd., London, England, published in 1966. One place it is available is at the S.C.M. bookstore, Bloor Street, Toronto, but no doubt other booksellers will be able to get you this book on order.

Having lost its thirteen colonies to the south, Britain still stubbornly tried to keep a whip-hand over the Canadian colonies. It didn't work. The farce of the colonial legislative assembly of the early 1810's ended under the advice of leading men in Canada, supported by far-sighted English statesmen who came to Canada and viewed the whole scene. Lord Durham was probably the most prominent.

In the middle 1810's, responsible government was won by the five colonies of Canada. No longer could the Crown-appointed governor run things to please himself. He had to choose advisors from the elected representatives of the people. He lost his invincible leadership to the leader of the party

elected by the people. Canadians took hold of their own destiny, shaping self rule but never ignoring the motherland.

As the middle 1800's approached, self-rule in Canada was in full swing. But the five separate independent colonies, Upper Canada (Ontario) and Lower Canada (Quebec), New Brunswick, Prince Edward Island, and Nova Scotia realized that they had only a slim foothold on half of a great continent. It fell to the illustrious John A. Macdonald to lead the Canadian colonies into nationhood.

Unless God has become a concrete reality in Jesus Christ, he has no meaning for us at all.

Oswald Chambers

The Story of Canada's Government:

by JOHN F. HAYES

In the Beginning

(The first of a series of five articles.)

(Canadian Scene) — Your adopted country has one of the simplest, yet most effective governments in the world. But few Canadians, even native Canadians, know how it came about, its structure, its responsibilities, its power or its benevolence. Today we live under the same Constitution created a scant one hundred years ago by the founders of Canada, those magnificent Fathers of Confederation who devised a means whereby Canada might become a sovereign nation, yet retain strong ties with its mother country, England. A brief look at how Canada's governmental principles came into being is a good starting point to acquaint you with the current scene.

It was during the Seven Years' war between France and England that Canada fell to the English.

Military rule followed. Then came rule by a governor who was appointed by the Crown, and was responsible to the Crown. The people had nothing to do with the choice of their governor, and had no recourse but to obey his every order. He held more power in his own domain than the King did in England! Such an arrangement inevitably led to excesses. Most of Canada's early governors were conscientious, capable, and fair-minded men, but there were rascals among them, as there always is in any company.

As Canada's population grew through immigration, the settlers rightfully demanded a voice in their own affairs. Reluctant to give the colonists any real power, Britain devised a method of appeasing the people which did not diminish the power of the governor one bit. Legislative assemblies, elected by the people and charged with making laws, were introduced, but no law it proposed could be enacted without the full approval of the governor!

Canada's first legislative assembly was created in Nova Scotia in 1758. Meanwhile, the English colonies on the Atlantic seaboard squirmed with discontent, finally bursting into open rebellion and creating the United States. The Canadian colonies remained loyal, and thousands of people still loyal to the Crown came to Canada, only to meet with the same sort of colonial rule from which they had just escaped.

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